THE TRVE IESVITES GOSPELL:

VVritten by themselues.

Discouered and published by *W. Crashaw*, B. of Diuinity, and preacher at Whits-chappell.

The second Impression Corrected and enlarged by the Author.

LONDON,
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1611.

IESVITES
GOSPELL:

LONDON,

TO THE RIGHT HONORABLE SIR

William Cockaine, the now Lord Maior, and Sir *Francis Ionas*, Lord Maior Elect, of the ancient and honorable City of *London*, and to the reuerend and renowned assembly, the Court of Aldermen.

The spirit of wisdome, Truth Zeale, and vnity, be multiplied.

IT is well knowne to the learned, and many your selues right Honorable, & Worshipful, that the *Iesuits* (the Popes best and dearest sonnes) haue not yet troubled the world a hundred yeeres: for the Pope that to his owne hurt excommunicated *Henry* the 8. & against his will called the counsell of *Trent*, established also the order of the *Iesuits* (a) what their order is, what their vowes be, and what their Religion, you may know out of the booke called the *Iesuites Rule*. What seruice they haue done their Master the Pope, all men perfect, wise men know, and all Nations in Christendome feele to their paine, more or lesse. And how sensible the Pope is of their seruice, apeares in that the first 3. Popes in their time, in recompence therof, haue bestowed no lesse then 36 (b) Buls or Charters of Priuiledges vpon the society (besides some which we shal neuer know of) euery one confirming or inlarging another, and the later yeelding more ample graces and fauours then the former: Now if in their first 40. yeres, (being the time of their infancy) they were able to deserue so well, what seruice may we thinke haue they performed, and how

A

rules, and you shall find that the present state of a great part of Christendome is the Iesuites rule.

(a) Paul the 3. in the ye 1540. allowed and established the order of Iesuits, being begun these 10. named in Bull. *Ignatius Loyola*, *Petrus Faber*, *Iacobus Laynez*, *Claudius Iaius*, *Paschas Broet*, *Franciscus Xauier*, *Alphonsus Salmeron*, *Simon Rodericus*, *Iohannes Codurius*, *Nicolaus Bobadilla*. & restrained their number to 60. but 30. years after in another Bull enlarged the, to as many as they could (b) See the booke called *Regula Iesuitarum* printed at *Rome* 1580. and at Lyons, and obserue wisely some of the is a large com-

how great a debt haue they incurred of the latter popes to their last purposes, whatsoeuer ende, when they are come to the ende and reuelle; for the Saints (c) (being as wicked & wily as themselues) perceiuing their plotts, and discouering the deepest drifts, vsed them accordingly, and not only gaue them nothing he could keep from them, but intended also (d) the ouerturning or ruinating of their order (had not they done as much for him, as he intended the) yet he and Paul the 4. only excepted (for it was ill halting before 2. such cripples) they can hardly name a Pope that liued a yeere of whom they receiued not such fauours, as may well testifie to the world the great account the Popes makes of them. And will you know the reason? their seruices, their deffence, & their deedes, do merrit it at his hands: what their particular deuotion to the Pope is, appeares by the vow which they (aboue all other Regulars) make to the Pope of present and absolute obedience (e) to do whatsoeuer he should command them, to goe whethersoeuer he should send them, to Turkes, Infidels, Heretickes, without excuse, denyall or delay. Their deedes for the Pope are answerable to their deuotion towards him, for these 50. yeeres haue they vpheld Popery (f) as far as wit and learning, nay as farre as craft and cruelty can vphold it, which without them had vtterly ruinated (as notwithstanding it shortly will, and they with it, doe what they can) They haue pick't out the sin[illegible]yong wits of the world, (g) and so trained them vp, that the Pope shal neuer want instruments to kill Kings, to subuert states, to patch vp a peace, or to breake leagues as he thinks good: let but the Diuel deuise it, & the Pope command it, and forthwith the Iesuits will find him shall execute it.

Moreouer what they haue attempted for the Pope, in England, Scotland, Hungary, Bohemia, Venice, and the Low-Countries: what they haue performed for him in France and Poland: how they rule & raigne in Spaine & Italy, who so blind as sees not? But is this all they haue done? Nay they scatter themselues like Locusts ouer all the world, and with the Frogs of Egypt creepe into *great mens houses*, and first seduce the silly women, and not so content, worke themselues into the fauours, at least into the Courts, Coaches, & counsels of Princes; & diuing into mens consciences & counsels, by the stratagems of their confession, and after into their purses & estates, by benefit of their absolution, (h) & lastly into the conceits of the Vulgar, by an hypocriticall austerity and dissembled deuotion, they haue hereby gained more to the Pope their Lord and Master, then all the Romish Clergie in the world besides: But is this yet all? nay, that the Pope may seeme to haue a good cause, and not to do all things by a strong hand, they haue taken a course to make all writers in the world speake for him: [illegible]en attempts which the former ages suspected not, and the future will scarce beleeue) for some bookes they prohibite and extinguish and make it damnable to open them; the rest be they old or new, printed or manuscript, they alter adde and take away (i) till they haue

sucke

(c) See the book called Bullarium Apostolicum, cum Iesuitico contenta & priuilegia soc. Iesu coaceruatur: printed at Rome 1587.

(d) Watson in his quodlibets, confesseth as much, but this matter hath better proofe then Watson.

(e) See the book called Constitutiones Romanorum Pontif. per Petrum Matthæum, Lugduni 1588. amongst the Constitutions of Paul 3. in the third constitution, pag. 305. there the words of this vow

(f) To haue diuers Popes canonized in the present, & of the Bulls granted to the Iesuits, especially that the 3. in his third anno 45. & in his 5. 49. & Iulius the 3. in his first, and Pius the 4. in his first, and others.

(g) These be their words in the regula Iesuitica, pag. 5. reg. 14. Ineptus ad institutum non proficit, admini non proficit. many orders of Fri- many popish na- haue complained Iesuites, in these

For the first see their called, Index li- prohibitorum, out by authority of seuerall Popes. And for the second, see the books called, Indices librorum expurgandorum, printed in Belgia, Italy, and Spaine, as also Gregorij Capuccini, Enchiridion Ecclesiasticum, and Possevine the Iesuit his apparatus sacer.

theirs out the sweetnesse, and purged out all the goodnesse, and taken out all testimonies of the truth: insomuch as if they had not been warily watcht, followed by the footesteps, and taken euen in the manner, they had not left one booke allowed in the world, that had not spoken for the Pope: Such worthy workemen are the Iesuits, that those good & worthy men which preached and wrote against the Pope, whilst they liued, their Sermons & writings shall testifie for him, long after they are dead: But why doe I offer to discerne or ot discouer Iesuites practises? alas, I am too silly and too shallow, I confesse I know them not, and yet I am sorry I know so much: my hope is that their beginning, their breeding, their feeding, their growth, their greatnesse, their rules and religion, their plots and practises, their murders and massacres (being such as makes England banish them, Denmarke detests them, Venice will none of them, Italy, is weary, & France is sick of them, and Spaine it selfe is iustly iealous of the) My hope I say is, that a perfect discouery of all these will be attempted by some that may make perfect that small beginning & foundation, which in a little booke is already laid in that kind (k) meane time for the better vncasing of this Foxe, and vnmasking this Hypocrite, let me come to that which is neerer to my Element, & consider a little of their doctrines, which is the third meanes by which they haue deserued so well of the Papall state: concerning which, I will say nothing but what I know, and what I dare referre and do submit to your iust and iudicious censures, I say therefore that whereas the Romish Church is that *starlet whore*, (l) and her Idolatries and superstitions the *spirituall abominations with which she makes drunk the inhabitants of the earth* and that in this latter age her cup of abominations was almost drunke vp, and emptied euen to the dregges: in this exigent and extremity these like *Iesuits flye out of the bottomlesse pit*, to repaire the ruines of the Romish state, and to fill her golden Cup with a new supply of spirituall fornications: to which end they haue first reuiued many diuelish doctrines, halfe dead and damned in the former ages, and what in former times were scarce muttered in corners by the worst of their Predecessors, is now by them preached on the house tops: And secondly, not so content, the better to fill her cup with the very quintessence of most refined abominations: they haue hatched many horrible doctrines and hellish opinions neuer heard of in the elder ages, which are such excellent and exquisite infections to a mans soule, that the purple Whoore hath willingly throwne away (m) a great part of her older druggs, to make roome for the new and more precious poysons confected by the Iesuites.

Of the first sort, and so of the second, I dare be bold to giue you a taste, though they bee mortall poysons, because I know you are armed with Antidotes and precious preseruatiues against them.

Of the first sort are these.

1 That an Image of God or Christ is to be worshiped with *latreia*, that is, with the same same worship as God himselfe: (n)

2 That God hath diuided his Kingdome with the Virgin Mary, keeping iustice to himselfe but committing mercy to her.

3 That

(k) Aphorismi doct. Iesuitic. De abstrusoribus studijs Iesuitarum.

(l) Reu. 17. 1, 2. &c.

Reuel. 9. 2.

(m) Popery is much altred since the Iesuites doth in their seruice, as may bee seene in their Missals & breuiaries: & in their ceremonies, as appeares in their pontificale and ceremoniale comparing the old and new together.

(n) So teach Gretser & Gregory de Valent. and say it is the common & receiued opinion,

3 That a man may appeale from Gods iustice to the mercy of the Virgin Mary. (o)

4. That the Pope is superior to the Emperor, not only in spirituall but euen in temporall things, & ought to haue place and precedence afore him (p)

These and many others which scarce durst peepe out in former times, are now by the Iesuits made publike and plausible doctrines, and being almost buried and forgotten, are by them againe reuiued.

Of the second sort.

1 That God hath made the Virgin Mary partaker of his diuine power and maiesty, (q) as farre as he may.

2 That a man shall oftime bee sooner heard at Gods hand in the mediation of the Virgin Mary, then of Iesus Christ. (r)

3 That a man may equiuocate before a Magistrate. (s)

4 That Heresie makes a man incapable of a Kingdome, and makes him an Vsurper, that is otherwise a lawfull King (t)

5 That the Pope hath power not only to pronounce what is heresie, but after that to deprive him of his Kingdome, and to dispose of it as he thinkes best. (u)

With many other, not conuenient heere to bee particularized which the former times neuer heard of, at least in such manner as now they be holden.

But seeing they be all of two sorts, either touching the crowne of Christ himselfe, or the crownes of Kings his deputies on earth, I will desire you to be contented with one example of both sorts. Concerning not such Kings as make not themselues slaues and harlots to the purple whore: thus teacheth a Iesuit too well knowne in Eglnand.

(x) It is the iudgement of all Catholike Diuines and Lawyers, and it is certaine, and *de fide*, that what Christian Prince soeuer, doth apparantly fall from the Catholike Religion, and would also draw others with him, doth *Ipso facto* forthwith fall from all right, title, place and power of their Kingdomes or Dominions, by force both of Gods and mans law. And this before any sentence be pronounced against him by the Pope: and that all his Subiects are free from the Oathes they haue made to him. And they may, nay they ought (if they be able) to put him downe and cast him out from all gouernment, as an Heretike, an Apostate, and an enemy of God and the commonwealth &c. And this doctrine is certaine, vndoubted and refined &c.

Alas that we should liue to heare such doctrine taught, especially by an Englishman! but where as he stiles himselfe *a Diuine and a Priest of Rome*, wee thence conclude that he carried no such learning with him out of England, but found it at Rome.

Concerning Christ, that which I haue afore set downe is vile and wicked and such as the elder world and misty times of Popery would haue abhorred. But there is one impiety of late broched by one Iesuit, and approoued by all, so horrible and hainous, as I want words to expresse it. (y) But this I can say, it is such as the world yet neuer heard of, such as the ages past feared not

(l) These two Biel and Almaine doe teach and Possenine the Iesuits, highly cómends those very bookes.

(p) So teacheth liber sacrarum ceremoniarum, Romane Ecclesie, which is highly commended by Bellarmine as Possenine also confesseth.

(q) So teacheth Horatius Torsellinus a Iesuit.

(r) So teacheth Chrisostomus a Visit. a Cisterian, and is allowed by Possenine.

(s) So teach Azorius & Tollet and all Iesuits.

(t) So teach Marianus Arauncha, Bozius and others allowed by the Iesuits.

(u) So teacheth Rosseus and others allowed by the Iesuits.

(x) See the book called Andreæ Philopatris responsio ad Edictum Elizabethæ ann. 91, sect. 2 artic. 157. pag. 109. edit. Aug. 1592. This maketh Arthur Cretwell the Iesuite.

(y) Clarus Bonarscius a Iesuit, writes it: Possenine the Iesuit in the name of all other approues it.

not, and the future will not beleeue: nay such as we in these dayes would not beleeue of our very enemies, if the euidence of the fact made it not past all deny all and excuse: for would a man imagine that those who professe themselues the seruants of Iesus Christ about other men, should conceiue of him, speake to him, and play with him, as with a sucking child in his mothers armes? Nay that is nothing, they make him an vnbelieuing as a woman, and not his Person only but his blood and merits, & compaire together his blood and her milke, and vpon comparison finde them so equall, that they mixe them together, and in the mixture finde the milke so excellent, that they preferre it aboue the blood, as a thing more precious, and with which they may not be so bold as with the blood of Christ, and feare not to affirme that the corruptions of our nature, and sinnes of our soules are healed and holpen as well by her milke as Christs blood. A blasphemy whereat the Angels will shrinke, and the very diuels tremble, and yet no doubt wee shall finde Iesuites will defend it.

Hauing obserued this blasphemy now 3. yeares agoe, I held my tongue, expecting it would bee discouered and reproued by some that could doe it with more authority, but saying of my hope, I long conceal'd my labours till now, that the necessities of these euill times doth force it from me: I therefore do here discouer it, and am bold to send it abroad vnder the protection of your honourable names, that so all the world may know the state and gouernment of this honorable City, to be no appearance, but Godlines and conscience of so horrible and hideous Atheisme.

I am therefore a suter to you all in mine owne and the name of all my brethren the Clergy of this City, that you looke well to the execution of the lawes, and yet rather against Popery then Papists: For it is wicked Popery that makes our men Papists, and all Papists to God and the King: The men would be good enough if the Grounds of their religion were rooted out. Therefore we beseech you haue care that it pleases be so ordered as rather the wicked deuile of the Religion may be cut of vtter, then the person punished as in his sinne, to be *the defender and professor of the true Christian faith.*

Honourable and worshipfull, you shall so bind vs with most & neuerlesse request, being no lesse then your Religion is such as you know, The Clergy and Ministry of England are slandered by the Papists, that we seeke after their blood, & exasperate the state against them: but they do vniustly, it is the extirpating of Popery, not the blood of Papists, that we seeke and sue for: we pity their persons, and with them rather all banished then any executed, but we haue their heresies, and with them censured, condemned, and extinguished as they deserue: This is the way fully to discouer Antechrist, and to hasten his confusion, for almost all Churches of Christendome haue pronounced him Antichrist, and his Religion Heresie: And this is the sure way to be free from treasons, conspiracies insurrections, murders and massacres, from which (as you see) *Denmarke* by this meanes is defended, and many countries well freed as soone as they get free of Iesuits: and by the contrary we see the miserable

accidents to *Iconia*, or the ouerthrowes of the Christian world: for when all the truth is known, & the whole account cast vp, the charge of those fowle & fatall murders of 2. Kings, & many more vnnaturall diſaſters, will lye vpon the wretchedly peſtilent of Popery: As *Dauid* ſaid of *Abner* when he mourned for him, ſo may we much more of their laſt King, *Know you not that a great man is fallen in Chriſtendome?* Surely one of the greateſt many ways that Chriſtendome hath yeelded: It is full time to looke about you, when your neighbours houſe is on fire, and the rather when Ieſuites teach this doctrine to be defended, and to be *de fide*, that *peſtilent men may lawfully be put to death to take away ſuch Kings as be vnfit*, and others (much more) is, and long may he ſo be: Nay long ſhall he be ſo if you take this and other courſes for extirpating Popery. When you and other the Magiſtrates Eccleſiaſticall and Ciuell ſhall begin ſeriouſly and effectually to do this, then Rome trembles, Popery ſhrinkes, Antichriſt freets, and the Ieſuits his darlings begin to looke pale, and hang downe their heads for their confuſion is at hand: for though they haue continued but 1580. yeares (not the halfe of many other orders) yet they muſt know that *blood, thirſty and deceitfull men ſhall not liue out halfe their dayes*. And if they be not guilty of theſe 2. faults *blood* and *deceit*, wee will free them from all faults: but if they bee, and that about all men, then take heede you Ieſuites, that this yeare 90. yeare, be not a diſmall and fatall yeare vnto you, and that our Dauid and Moſes do not pronounce of you, *the yeares of your wickedneſs ſhall conſume you, and the yeares of your liues ſhall be ſhorter, and many ſhall not ſtill ſource ſtore, yet ſhall your life be nothing but ſorrow and miſery*. For you haue deſerued, and guiltily ſhall ye be cut off and finiſh euery: and if this Prophecy like you not, take one of your owne, for the yeare 83. a Ieſuite preached at Antuerp, and hitherto he ſaid, *we are made a ſpectacle vnto God, Angells, and the world*, and ſo ſure we be compaſſed the Ieſuites order to the Images, which *Nebuchadnezzar* ſet vp to be worſhipped. One Father (ſaith he) ſaw the golden head, another the ſiluer breaſt, another the braſſen belly, but when the feet of clay were eſpied, others followed, nothing ſo good at the firſt, and theſe were the *braſſe, and ſeruice of ſiluer*. Thus our ſociety being inlarged from 60. to many hundreds, it grew in greatneſſe, but decayed in zeale, and deuotion: for the moſt of them were idle bellies, and ſuch whoſe God was their belly, with theſe were *the bellies and thighes of braſſe* and then Will prouing lazy members, and falling into vices of idleneſſe and ſenſuality, they were ſo depraued in manners, that their hearts were hardned againſt all good counſell and admonition, theſe were the *legs of Iron*: and laſtly many of vs are ſuch as tho they liue in our golden ſociety, yet they are altogether earthly minded men, and theſe be the *feete of Clay*. Hereupon (ſaith he) *It is out of all doubt that as our ſociety ſuddenly began, ſo ſhall it ſuddenly come to nought, falling in deadly ſwift from all greatneſſe*. O my brethren ſaith he, ſuch a ſpectacle are wee made! Now therefore leaſt this Image of ours be broken in peeces (as that other was) we muſt goe to our father *Ignatius*, that good Alchymiſt, and learne of him how we may be transformed of clay and yron into gold againe: let vs

vs therefore goe into the furnace and purge our selues: Thus farre the Iesuites Sermone. But if their lines be looke at for the 30. yeares since he spake, we shall find that either they could not yet speake with *Ignatius*, or if they did, he was no true Alchimist, but a quacksalver, and could not direct them, or if he did, the furnace is to hot, for all the world can witnesse they are not purged from their ambitions, couetousnesse, treacheries, bloud, cruelty, deceitfulnes, & all carnalties, but haue grown on riper in all rottennes, and more fit to be driuen and dasht in pieces: but if the Iesuits wil follow their Allegory stil, and aske vs how they can be broken, for that Image was broken with a *stone cut out without hands*, I answere, seeing they haue found the Image, I can find the stone. (a) Christ is the great and chiefe corner stone who can and will grind to powder all that exalt themselues against him. And was cut out without hands, euen made man without the helpe of man.

But by and vnder him, his holy religion setled in this Iland: in England, vnder a woman, in Scotland, vnder a child, is a stone cut out without hands; for it was the Lords doing, & was marueilous in the eyes of all the world: Moreouer, his Maiesties comming to vs, and setling with vs, and vniting of vs with our ancient Brethren and neighbours of Scotland, who but God could haue done it in that peaceable and blessed manner as it was: Sure it was a stone cut out without hands of man: It was the Lords owne worke, all the world excepting the mã of sin, the Iesuits, & their wicked adherents reioyced to see it. Know therfore you Iesuits, *that this stone* cut out by God, euen this true faith professed and setled in this Iland, and this gracious King whom God hath sent vs to be the zealous defender of that faith, *shal* cast down the *great excellent and terrible* Iesuiticall *Image, smiting him vpon the feete of yron and clay, and breaking them to peeces, till your yron and clay, and brasse and siluer, & gold,* (if you haue any left) *be broken altogether, and become like chaffe of the summer floores, and the winde shall carry you away till there be no place found for you.* And then *the stone that smote the Image,* euen this holy Religion now professed & maintained in England, *shall become a great mountaine,* that is, shal be enlarged, *and fill the whole earth* which as we are assured will be true of our Religion (which is the glory of our land, and that which vnites vs to Christ the true corner stone) so we doubt not, it shall be also true of our Soueraigne and his seede, that they after they haue broken the Iesuitic all Image, shal against Gog and Magog, and Antechrist, and all his Adherents, become a great and strong mountaine, and fill the whole earth with the glory of their renowned deedes: And let earth and heauen say Amen, with the honorable religious and loyall City of London, and all good Christians: and with

Your humbly deuoted seruant
in Iesus Christ.

W. Crashaw.

Your humbly devoted Servant,
in Jesus Christ.

THE POINTS OF NEW DIuinity contayned in this *Gospell.*

THat the milke of *Mary* may come into comparison with the bloud of Christ.

2 That the Christian mans faith may lawfully take hold of both as well as one.

3 That the best compound for a sick soule, is to mixe together her milke and and Christ bloud:

4 That the sinnes and spirituall diseases of the soule are cured as well by her milke as his bloud.

5 That Christ is still a little child in his Mothers armes, and so may be prayed vnto.

6 That her milke and the merit and vertue of it, is more precious and excellent then Christ bloud.

IN THE APPENDIX.

THat no man, but a woman did helpe God in the worke of our redemption.

2 That God hath made Mary partaker and fellow with him of his diuine Maiesty and power.

3 That God hath diuided his Kingdome with Mary, keeping Iustice to himselfe, and yeelding mercy to her.

4 That a man may appeale from God to her.

5 That a man shall oftentimes bee sooner heard at Gods hands in the meditation of Mary, then of Iesus Christ.

THE OCCASION
OF THIS IESVITICALL
Blaſphemy.

VSTVS LIPSIVS; a man of learning enough, but too much leuity, hauing run ouer all religions; & at laſt ſet vp his reſt in *Popery*: fell in his declining and doting daies to open *Idolatry*: And as he neuer troubled himſelfe much with Chriſt in his life (whoſe very name a man ſhal ſeldom find in his books) ſo at his end, wanting matter (it ſeemes) to magnifie Chriſt, he writes 2 books in praiſe and honor of 2 Idols: namly 2 old rotten; or 2 new forged pictures of a woman with a child in her armes. Which muſt needs be taken for pictures of our Lady: Wherin the prophane wretch bluſheth not to write, that at theſe 2 Images, there are more & greater miracles wrought, then the ſcriptures ſpeake of to bee done by Chriſt himſelfe. A learned low-Country Diuine wondring that ſuch Owles durſt flie

abroad at Noone light, and ſuch trompery be ſet to ſale in theſe dayes of knowledge, wrote a ſhort re proofe of the impieties vttered in the firſt of theſe bookes, which is:

De Virgine Hallenſi.

Wherein becauſe the Ieſuits were alſo touched, as being the fathers of ſuch fooleries, and the makers of thoſe bolts which ſuch fooles as *Lipſius* doe ſhoote: Thereupon a Ieſuit of *Antwerpe* calling himſelfe *Clarus Bonarſcius*, (but his true name being *Carolus Scribanius*) taking vpon him in a Ieſuiticall pride, the generall quarrell of the whole order of Ieſuits, vndertakes to defend their innocency, and their honor (forſooth) againſt all the world: and to that end writes a book, and calls it, *The great Theater of the Ieſuits honor.*

Amphitheatrum Honoris.

Iu quo Caluiniſtarum in Societatem criminationes iugulatæ.

Wherein, after many blaſphemies againſt Chriſt: calumnies & ſlanders againſt princes: all kind of lyes againſt our miniſters & profeſſors: he comes at laſt to defend their friend *Lipſius*, and his legend of our Lady of Hall: And after he hath abuſed him that wrote againſt it, with all deſpightful tearmes, and rayl'd moſt artificially, wherein he excels all other Ieſuits, (*Parſons* excepted) as far as they, all other Papiſts: Hee makes a tranſition frō rayling on men to playing with God: and from diſgracing Princes to dallying with

Ieſus

Iesus Christ: and not onely defends the legend of *Hall*, written by *Lypsius*, but further to shew his owne deuotion, he makes a Poeme, not to the honour of God, or of Christ the Mediator: but to our Lady of *Hall* and the child Iesus. Wherein, whether the verse be better or the matter worse is hard to tel: But whether his deuotion therin is greater to a creature, or his blasphemy against the blood of the Mediator, let the Christian Reader Iudge, by the Poeme it selfe, which hereafter followeth.

EX CLARI BONARSCII AMPHYTHEATRO HONORIS.

Lib. 3. Cap. 8. pag. 356. editionis 2. 1606.

AD DIVAM HALLENSEM, ET PVERVM IESVM.

HAEREO lac inter meditans, interq; cruorem
Inter delicias vberis, & latera.

2 Et dico, (si forte oculos super Vbera tendo)
Diua Parens Mamma gaudia posco tua.
Sed dico (si deinde oculos in vulnera verto)
O Iesu lateris gaudia malo tui.

3 Rem scio. Prensabo, si fas erit, Vbera dextra
Laeua prensabo vulnera, si dabitur.

4 Lac matris miscere volo cum sanguine nati:
Non possem Antidoto nobiliore frui.

5 Vulnera restituent turpem vlceribus mendicum:
Testa cui saniem radere sola potest.

Vbera

TO OVR LADY OF HALL, AND TO THE CHILDE IESVS.

MY thoughts are at a ſtand, of milke & blood
(delights of breſt and ſide) which yeelds (moſt good.

2 And ſay when on the teares mine eyes I caſt:
O Lady, of thy breſt I beg I a taſt.
But if mine eyes vpon the wounds do glide,
then (Ieſu) I had rather ſucke thy ſide.

3 Long haue I muſed, now know I where to reſt
for with my right hand I will graſpe the breſt,
(If ſo I may preſume) as for the wounds:
with left ile catch them: thus my zeale abounds.

4 And of the milke, and blood in mixture, make
the ſoueraigneſt cordialſ ſinfull ſoule can take.

A mixture of Chriſts blood & a creatures milke to make vp the confection which muſt heale our ſoules.

5 Theſe wounds corrupted vlcers mundifies
which none can cure vnleſſe he cauterize.

Thoſe

Vbera reficient Ismaelem sitientem
Quem Sara non patitur: quem neque nutrit Agar:
Illa mihi ad pestem procul & procul expungendam:
Ista mihi ad longas exalitura febres.

6 *Ira vomit flammas, fumat que libidinis Aetna?*
Suffocare queo sanguine, lacte queo.
Liuor in expleta rubigine sæuit in artus?
Detergere queo lacte cruore queo.
Vanus honos me perpetua prurigine tentat?
Exaturare queo sanguine, lacte queo.

7 *Ergo Parens & Nate, meis aduertite votis:*
Lac peto, depereo sanguinem: vtrumque volo.

8 *Paruule maternis medius qui ludis in vlnis*
Qui tua iam complex vbera, iam vacuas:
Quid me respectas obliqua tuentibus hirquis?
Roboris in Cælum nil habet Inuidia.
Sæpe quidem dixti, noxis offensus iniquis,
Tu ne meas mammas, Improbe, tu ne meas?
Nolo tuas, O nolo tuas Puer aureæ mammas:
Non sum tam duri tam grauis oris homo:
Sed tantum lateris pluat vnica & vnica stilla:
Et saltem a dextra vulnere gutta pluat.
Si nihil e dextra vis impluere, impluе læua:
Si nihil e læua, de pede sanguis eat.
Si tibi non placeo vulnus mihi vulnera dante:
Mercedem dante vulnera, si placeo.

9 *Sæpe mihi Babylon patera propinat, & auro,*
Ingeminatque meis auribus, eunge, bibe.
Non faciam, vel si Cælum miscetur Orco,
Non faciam, meretrix impia, non faciam.

Thoſe breſts the fainting *Iſmael* well would cheriſh
whom *Sara* ſcorn'd and *Agar* would not nouriſh:
The firſt from me expels all peſtilence:
the ſecond driues all lingring feauers hence.

6 Doth Ire beleh fire, or luſt like Aetna ſmoketh? How the blood and the milke are made equal
either the blood or milke this feruor choketh.
Doth enuies ruſt entoule me round about?
this milke, or that ſame blood ſoone ſcoures it out.
Or do vaine glorious rumor ſtuffe me ſtill
her's blood and milke inough my thirſt to fill.

7 Mother and Sonne giue eare to what I craue:
I begge this milke, that blood, and both would haue

8 Yongling, that in thy mothers armes art playing
ſucking her breſt ſometimes, and ſometime ſtaying:
Why doeſt thou view me with that looke of ſcorne?
tis forceleſſe enuy that gainſt thee is borne.
Oft haſt thou ſayd (being angry at my ſinne)
dareſt thou deſire the reates my foode lies in? Here the milke is aduanced aboue the blood.
I will not, oh I dare not, golden childe
my minde from feare is not ſo farre exilde:
But one, euen one poore drop I do implore
from thy right hand, or ſide: I aske no more.
If neither; from thy left hand let one fall:
nay from thy foote, rather then none at all.
If I diſpleaſe thee let thy wounds me wound:
but pay my wage if I in grace be found.

9 Oft-times doth Babylon in gold me ſend
ſtrong wine, and whiſpers to me, drinke my friend.
No, no, though heauē and hel ſhold make confuſion
Ile none falſe ſtrumpet, hence with thine illuſion.

10 O sitio tamen, O quocunq; sitis interclude!
Nate, cruore sitim comprime. Lacte Parens.
Die mater, meus hic frater sitit, optima Mater,
Vis de fonte tuo promere, deque meo?
Die Nato, suus hic frater, mi mellee fili
Captiuus meabsit? Viuimus, hylten habeat.

11 Ergo redemptorem nunc nostra ad iura vocari
Nobilior reliquis si tibi sanguis est.
Tuque Parens nunc nostra mone emittere vocem
Flebra si reliquis diuitior gemitu.

12. O quando labor ab vbere, vulnere pascar!
Delicijsq; frui, Mammaq; fauisq; meis!
Parce Deus, magno si te clamore fatigem.
Non potis imperio, non potis arte Vagi.
Exagitante sitis, Patientia perdita habenas,
Clamores si vis tollere, tolle sitim.
Plurima ego eluui: satura si sanguine cluo?
Lauerit ut rubrus sanguine tincta tuo.
Plura ego pannis maduerunt vndique pannis
Nati a vulneribus, Mauris ab vberibus.

10 But ah, I thirſt: ah droght my breath doth ſmother
quench me with blood ſweet Son, with milke good
Say to thy Mother, ſee my brothers thirſt, (Mother
Mother your milke will eaſe him at the firſt.
Say to thy Sonne, Behold thy brothers bands,
ſweet Son, thou haſt his ranſome in thy hands.

11 Shew thy redeeming power to ſoules oppreſt:
thou Sonne, if that thy blood excell the reſt.
And ſhew thy ſelfe iuſtly ſo ſtilde indeed,
thou Mother, if thy breſts the reſt exceed.

12 Ah when ſhall I with theſe be ſatisfide?
when ſhall I ſwim in ioyes of breſt and ſide?
Pardon (O God) mine eager earneſtneſſe:
if I thy lawes, and reaſons bounds tranſgreſſe.
Where thirſt ore ſwayes, patience is thruſt away:
ſtay but my thirſt and then my cryes will ſtay.
I am better then thy nailes: yet did a ſtreame
of thy deere blood waſh both the lance and them.
More worthy I then clouts: yet them a flood
Moiſtned of Mothers Milke, and of Sons blood.

THE APPROBATION OF THIS AVTHOR.

Carnus Bonefcius, otherwiſe called *Carolus Scribanius* is a Ieſuit now liuing at Antwerpe, and of much account amongſt them; he wrote this booke, and ſpewed this blaſphemy out of his vncleane heart ſome foure or fiue yeeres agoe, And whereas both the Author and his booke deſerued the fire and halter, it was ſo farre from being miſliked in the Romiſh Synagogue, or any way cenſured, that ſince then the booke hath bin reprinted and the Author and his booke ſtand enrolled, approued and commended (in their great volumes ſet out for that purpoſe) for good and Catholike.

Clari Barneſij Amphitheatrum Honoris Ieſuitici, in quo Calumniſtarum in ſocietatem Ieſu criminationes inanilata. Proſtant Palæopoli 1605. & poſtea 1606. Hæc Poſſeminus Ieſuita in Apparatu ſacro Tom. 1. ii. C. pag. 347. editionis vltimæ.

Palæopoli ſit Antwerpiæ.

And it is to be noted that these volumes of Possevine containe only an inrolement and approbation of no writers at all saue such as are approued Romish Catholickes and are set out with great and publike allowance of the Romish State, as may be seene at the beginning of the first Tome.

Besides, let all men know the booke stands yet vncensured, and the man liues still vnpunished, nay, vnreproued, or rather commended and rewarded for it: therefore this cannot be called an obscure or priuate fact, but may properly be held the fact of the Romish Church or State.

A DISCOVRSE OF THE LADIES OF HALL AND SI-

chem, in way of preface, shewing particularly the occasion of their new Gospell

THE blessed *Mother of our Lord*, as the Church in all ages hath done, so doth ours, willingly honour, as the most blessed of all Saints, yet as a creature, and as one saued by *her Sonne*, that *Sauiour in whom her spirit reioyced*. We (a) know & acknowledge that not she but the *holy Ghost* hath said that *all generations shall call her blessed*. Yet we must confesse, we are of that fathers religion, who (b) saith, *her spirituall hearing of Christ was happier then her carnall*,

(a) Luke 1.

(b) Luke 11.

(c) Augustin. lib. de virginit.

Felicius enim spiritualis quam carnalis beatior enim Maria fuit concipiendo, Christum fide quã carne materna enim propinquitas nihil ei profuisset nisi felicius christum corde quã carne gestasset.

(d) Idem Inde felix quia verbum Dei cu stodiuit non quia in illa verbum caro factum est.

Papists themselues cannot deny but our men do (out of this case) speak and write most reuerently of the blessed Virgin, as namely, Luther, Oecolampadius, Brentius, Spangenbergius, Vrb. Rhegius, Bucer, Bullinger. All this is confessed by Cocceius the great papist in his Thesaurus Catholicus Anglicanus pag. 500.

eternall, and her selfe more blessed by conceiuing Christ in her heart then in her wombe, and by beleeuing in him then by bearing him: for her bearing him in her body would not haue saued her soule, if she had not more happily borne him in her heart. And in another place, *she was happy and blessed, not because in her the word was made flesh, but because she heard the word of God and kept it.*

This her blessednesse far be it from vs to impeach: and who would not yeeld her all blessednesse and honour that a creature may haue, of whom GOD vouchsafed to take the flesh of *man*? And if any of our Religion hath giuen any words of her, that may giue the least blemish to her blessed state, it was not done in any the least *contempt* of her, but in the *zeale*, they bare to the honor of their *Sauior*, whom they held dishonoured by the vnequall comparing of her with him: for what will not a Christian mans zeale cause him to do, when he seeth his God dishonoured? who would haue thought that *Moses* would haue cast so carelesly out of his hands, so precious a Iewell as were the two Tables written with the finger of God? and yet when he heard the name of the *Lord* blasphemed, he forgot himselfe and them, and as though he remembred *none but God*, he threw them away and brake them in pieces.

If *Moses* his zeale makes his hastines excusable, then no reason to condemne the carelesse rashe passage of diuine passion, and causes given for the honor of the *Creator* to forget the priuiledge of a *creature*: & I dare say there was neuer learned man of our profession

session that presumed to touch the very skirt of the garment of her glory, vnlesse they saw her set in comparison with *God* or *Iesus Christ*: which seeing the Romish Church dare offer to doe, thereby eclipsing the glory of *Gods mercie* and the worthynesse of *Christs satisfaction*, wee hold it our duties to bee zealous for the glorie of our God, and to preserue as farre as in vs lieth the prerogatiues of our Sauiour. If it be said, that they match her not with God or *Christ*: I answer they doe, and that in such a measure, as wee dare pronounce her or any Angell *accursed* that should either arrogate or accept of that which the Romish religion ascribes vnto her. Too good euidence hereof hath beene seene in all ages for these 200. yeares last past, wherein they haue fallen from honoring her as a *Saint*, to magnifie her as a *Mediatrix*: to pray to her as to a *God*, to trust in her as in a *Sauiour*: Many perticulars haue beene specified by many of *our writers* which by the *aduersaries* could neuer be *denyed* (they are so euident) & yet were they neither *recanted* nor *remooued*, but contrary-wise they haue proceeded from euill to worse, till their blasphemy haue euen pierced the *heauens* and touched the Crowne of the *Almighty*, and confronted the wounds, merrits and bloud of our *Sauiour*. Particular instances hereof are many, which may be collected out of the Authors of late yeares, part whereof shall if God permit be particularized in this Treatise.

Bonauenture himselfe said that we must take heed least we so farre aduance the glory of the mother, that we diminish the glory of the sonne.

Rainoldus de Idolatria. Cardinalis refutatus veritatis. Perkins, of the Idolatry of the last times.

But aboue all there is one, which as it is the latest, so is it the lowest, and wherein Popish Blasphemy is at that height, as now it giues hope to all Chri-

Reuel. stian men that their prayers are heard, her end is at hand, and that *her iniquity is come vp before God*, and there remaines nothing but the reuenging hand of God to bee stretched out vpon her. Wee haue it not from the report of merchants, from the letters of the Posts, nor from the Intelligence of Embassadours, for then our aduersaries might suspect it: Nor from the report or writings of our owne men, for then let the world not beleeue vs: but wee haue it from the fountaine it selfe euen from the *Record* wherein it is written with the *Authors* hand: and surely if the euidence were not beyond exception, our selues would not beleeue it of them, though they bee our enemies. Thus standeth the case.

Amongst the late deuices that Romish pollicy hath forged to vphold their Hierarchy, a principall is, their *art of Miracles*, which they pretend to haue so ordinary, that in many Churches they haue more *miracles* then *sermons*: but alas dayly experience sheweth that they be *lying wonders* and no true miracles. Now because such tricks are most effectuall to delude the common people, and that they finde themselues and their cause to haue lost much of late in many parts of *Christendome*: therefore to recouer themselues and to gaine credit to their forlorne cause, they haue most busily applyed this point of late, and haue by the craft of Machiauilian *Iesuits* (as *Watson* their brother Priest often stiles them) so farre preuayled, that there scarce passeth a moneth wherin some new Image of our Lady is not found, or some strange miracle and won-

In 80 yeeres the Pope lost all England, Scotland, Ireland, Denmark Sweden, and a great part of Germany, France, Switzerland, Poland, and Hungary.

In their quodlibets often.

wonders heard of.

Two yeares agoe they caused a story to bee written and published wherein they blush not to make their people beleeue, that more miracles, and greater then Christ did, haue beene, and are dayly done at *Hall* (a towne on the borders of *Brabant* and *Henault*) by the Virgin *Mary*, at a Picture of hers in a Chappell there: and this is set out by no triuiall or vulgar fellow, but by that famous Apostata *Lipsius*, that the tale may carry the more credit: and the miracles are not of ordinary but of the highest nature: for healing of frēsies, feuers, cōuultions, is nothing, nay: sight is given to the blind, and whereas Christ raised but 3. from the dead (that we know of) our Lady of *Hall* (saith *Lipsius*) gaue life to 7. at least that were dead: Loe here how far short Christ himselfe is of his Mother: and now we marualle no more if they haue written that *St. Francis did all that Christ did, and more then Christ did*, seeing the Picture of his Mother can do more then he did.

See the booke called, *Iustus Lipsius diuus. Virgo Hallensis.*

Iairus daughter

Omnia quæ fecit Christus fecit Franciscus plura quam fecit Christus fecit Franciscus. lib. conformitatum beati Francisci.

I say the Picture of his Mother, because *Georgius Fabricius*, the Popes censor of books, in his allowance of this Legend of *Lipsius* saith, that God giueth and communicateth diuine power to worke miracles not onely to the *Virgin Mary* and the *Saints*, but euen to their Images or Pictures: behold good reader a worthy piece of new refined Popery, *Gods diuine power is communicated to the very pictures of creatures*: And if any man obiect that miracles are not in these dayes to bee expected, *Lipsius* hath a learned and Catholike answer,

Strange doctrine of Popery

that now indeed in respect of *Christ*, or to auerre his Doctrine, or to maintaine his honour, they neede not, but the case is otherwise (saith he) with the *Saints*, for many do refuse to worship them, and grudge at the honour that in the Romish Church is giuen them, and therefore to defend them in this point, and to establish that worship which they do vnto them, God suffereth so many miracles to bee done euen by their *Images*: which answere being well considred of, what a kind of Doctrine it contayneth, I leaue to the learned and iudicious Reader.

By Popish doctrine Christ doth more to establish the worshipping of Saints then his owne.

I only say, that if this be true, then how forteth it with the very body and current of his story, by which no man can deny, but it is apparant that most of the miracles which he specifieth, were done almost 100. yeares agoe, namely betwixt the yeares 1400. and 1500. long before *Luther* began to preach, and (as they say) afore our Religion was in the world, and consequently before the worshipping of Saints was withstood; therefore it followeth, that miracles were ordained at Saints Images, euen then when worshipping of Saints was not denied: *Lipsius* might haue done well to haue reconciled so euident a contradiction.

But what assurance haue we for the truth of these miracles? or how know we that this is an approoued Picture of our Lady? *Lipsius* answereth that there was one *Sophia* daughter to the *Landgraue* of *Hesse*, by his Lady Saint *Elizabeth*: (a Saint of Pope *Gregory* the 9. making within foure yeeres after her death.)

This *Sophia* (saith he) as it is thought, had certaine Images

mages of our Lady, giuen her by her Mother *Elizabeth*, (was it then but thought ſo, and muſt wee now beleeue it?) one of theſe ſhe gaue to the Nunnes of the Nunry at Vilvord, and that was called *our Lady of comfort*: 2. more ſhe gaue to *Madam Mechtild*, or *Maud*, her huſbands ſiſter, who beſtowed them thus: one ſhe gaue to *Graueſand*, another to *Harlem* (two townes in *Holland*) the third (which it ſeemes ſtole all the vertue from both the other) to *Hall* a towne in *Henalt*, (and this is that we now ſpeake of:) and to ad more credit to the ſtory, he tels vs that this Lady *Maude* was Mother to that Lady *Mawde*, who bare at one birth 364. children, which were all borne aliue, and baptized by a Biſhop: So (ſaith *Lipſius*) this is that Image, which now wee worſhip at *Hall*: and thus ſtrong a foundation hath the Story: and now may not all *Caluinists* be aſhamed to doubt of this Story or to ſuſpect theſe grounds?

An old ſtory, but greatly ſuſpected by *Eraſmus* and other learned men, to be fabulous

Now therefore ſurely we muſt needes beleeue (els we are vnbeleeuing Hereticks) that one was before this Image diſpoſſeſſed of a Diuell without any other meanes, for ſo he ſaith, & that ten at leaſt were deliuered from preſent death by but calling or thinking vpon *our Lady at Hall*, and that ſeuen were raiſed from death to life being but laid before the Image; and all theſe within the ſpace of 20. yeares, and in one country (ſo ordinary a matter it is in Popery to raiſe the dead.) Nay wee muſt beleeue (or elſe wee are Infidels) that when a Faulkner ſhould haue beene hanged for looſing his Lords Faulkon, and had the rope about his neck,

An excellent & new found way for faulkners and

and did but call to mind the *Lady of Hall*, forthwith the Hawke came flying home againe, and lighted vpon the Faulconers shoulder, and so saued his life: for this is not *Lipsius* ashamed to report. Which if it be true, then we shall lesse wonder hereafter at that in the *Legend*, where it is reported how a Parrat hauing got abroad out of her Cage, and sporting her selfe in the aire, was by and by espyed by a Hawke, who being ready to seaze vpon her, instantly the Parrat seeing her selfe in danger to be surprized, cryed out *S. Thomas a Becket* saue me, and presently the Hawke fell downe dead, and the Parrat was deliuered.

to find the lost Hawkes, neuer before heard of Proue this *Lipsius*, and thou wilt haue many Faulkners turn Papists.

See the old English legend in folio, of the life of S. Thomas of Canterbury.

As also those miracles of *S. Francis* so far beyond *Christs* or his Apostles, that he tamed wild beasts, that he preacht vnto a *wolfe*, and conuerted him from his cruelty, and calling him by the name of his brother *Wolfe*, made the towne of *Eugubium* & him friends, who of long time had beene at contention, and for the assurance of the peace, he made his brother *wolfe* to giue him his faith in the Market place, before the Magistrates, and afterward the *wolfe* went vp and downe the City, and tooke his meate from dore to dore. Loe here you Heretikes, here is a Miracle worth something; and if they will not beleeue me, looke in the holy Booke of Conformities, and there you shall find all this and much more: as namely, how the Birds would come flying, and the Beasts flocking about him to heare him preach, and how the Nightingales and other Birds would come and helpe him to say Masse, and sing his Office, and would answere him Verse for Verse.

See the booke called, *liber conformitatum, S. Francisci*, or any impression.

See the conformity of the old impression and his life in English.

Come

Come out ye Heretikes (*Caluinists* and *Lutherans*) Saint *Francis* and his followers challenge you all to bring out one miracle like these, to approue your Religion: surely they may, and for ought I see *Christ and his Apostles* also, for they neuer wrought such a Miracle to confirme the Gospell. Is it not then apparant that S. *Francis* hath done more then Christ did?

Sedulius a Popish writer hath this last yeare defended all these.

Oh my deare country-men (you that name your selues the Catholikes of England) if you would but open your eyes and consider of this, I durst make your selues Iudges, what diuinity this is: if you suspect mee, beleeue me not, looke into the bookes themselues, and beleeue your owne eyes: If you say vnto me that some such impieties and follies might creepe into the old Bookes, 100. or 200. yeares agoe when the times were not so wary nor suspicious; but the Church hath since reformed such abuses, I answere, I alledge most of this out of the Booke of conformities, lately corrected and printed in Italy within these 20. yeares: but if you looke into the old one, printed 100. yeares agoe, (wherewith your forefathers were abused) you shall there find such matter, as for reuerence of the Reader *I shame*, and for the honour of *God I feare* to write.

And as for these miracles at our Ladies Picture at *Hall* they were neuer offred to the worlds view nor euer came to light till within these 3. yeares that *Lipsius* (a man who durst doe any thing but honour Christ) presumed to publish them, and with foule impiety to write that in these dayes, *Christ* and his doctrine, ser-

uice

nice and Religion needes no miracles but the Saints and their seruice and worship do stand in neede thereof: and as in the infancy of the Church *Christ* had his, so in the perfect state of it, *Saints* and their Images must haue their miracles: but obserue withall that (if they say true) more strange and as I may so say, more *Miraculous Miracles* are done by the honour of *Saints*, and approouing the worshipping of them and their Images, then were for the establishing of the Gospell, the abrogating of the Ceremoniall Law, and for proouing *Christ* to be the Sonne of God.

See the conformity of the old impression, or his life in English.

If *Lipsius* were liuing I would not spare to tell him: that this his Doctrine smels strongly of that whereof he hath beene, (it seemes not without cause) suspected, which because he is dead I will forbeare to name.

Lipsius dyed a relapsed papist at *Louain*. Ano

But some of our English Papists (which are not learned) may doubt whether there bee such a Booke or no, or if it be not deuised by vs, and fathered on them, (for so do their Priests often suggest vnto them of such Bookes as they feare the people will mislike) but if any of their misleaders doe so misinforme them, let them know the Booke hath beene twice printed at *Antwerpe*, and once at *Paris*, with allowance of authority in both places, not onely of the Censors of Bookes, and the Archbishop of the place, but the maner and miracles in the Booke are confirmed with the Bulls of 2 Popes, one of Pope *Nicholas*, in the yeare 1451. the other of Pope *Clement* the 8. within these 8. yeares: and if any should bee so vnreasonable as to thinke that we haue forged all this,

These bulls of 2. Popes are in the end of the booke.

Possumus

Possevine the Iesuite may give him full satisfaction: who in his *Apparatus sacer* hath published to the world that *Lipsius* in the yeare and at the place aforenamed, did put out such a worke, and giues him speciall commendation for his labours, in that and the like for the Catholike cause.

Iustus Lipsius vir vere Catholicus nouis emendatus & auctus libris duos 604. edidit librum hac praenotatione. Iustus Lipsius dum virgo Hallensis &c. eiusque beneficia & miracula bona fide atque ex aedue descripta. Antuerpiæ apud moretum. Posse Appa. To. 2. in litera. I page 318. Iust. Lips. dina Agricolæ.

But hath not *Lipsius* recanted, or the Romish Church reformed this since then? Alas, *Lipsius* was so farre from that, that the yeare after, very neere vnto his death, as though he intended nothing but *to heape vp wrath against the day of wrath*, he added *drunkennesse to thirst*, as the Prophet saith, for heaping sin vpon sin, instead of reuoking & recanting his former collusion, he published another pamphlet, a more ridiculous Legend, and fraught with more improbabilities and impossibilities then the former. It beares this Title: *Iustus Lipsius his History of our Lady of Sichem, or of our Ladies Picture of the craggy-rocke or sharpe hill, and of her new miracles and benefits: at Antwerpe. 1605.*

At this Image saith he, are wrought miracles of al sorts Apoplexis, Epilepsies, gouts and all kind of diseases are healed, lame are restored to limbes, blinde to sight, deafe to their hearing: and all by these heapes, not fildome or extraordinarily, but yearely monthly, dayly: almost 60. are registred by *Lipsius* besides many more omitted, and all to be done in 2. or 3. yeares, insomuch as if his report be true, God makes miracles farre more ordinary for the honour of Saints and their Images, then he did for confirming the doctrine of Christ and his Apostles: But what credit hath the Story of our

Lady of Sichem seem as good as hath our Lady of Hall, else let the Reader iudge.

The tale of the Image of craggy Hill.

Neere to the little poore (but old) towne of *Sichem* saith *Lipsius*, there is a mount, barren, rough, and craggy, on one side thereof there is a little Hillocke: on it growes an Oake, and in it or fastned to it, is a little Image of our Lady, which hath done great miracles in time past, and was therefore worshipped of the people there: but how is that proued? thus, about 100 yeares agoe, a *Shepheard* found that Image, and put it in his bosome, thinking to carry it home to worship it, but as he was in these thoughts, he was sodainely stricken and astonisht in his sences, & benummed in his whole body, insomuch as he could not stirre one foote but stood stil like a dead trunke, not knowing what to thinke of it, nor how to helpe himselfe: his Mr. wanting both his shepheard and his sheepe, sought them, and found him so standing, who told him the whole matter: his Mr. taking the Image, went with great deuotion and set it vp in the Oake againe, and forthwith the shepheard had his limbs restored, & went & worshipped it, and so by their reports, all the country heard of it, who came by heaps & were healed of all diseases, but agues especially: and so it continued (saith he) til within these 100 yeares, about which time the blessed Image was stolne or lost no man can tell how. (But is it not strange that if it could doe these Miracles, they would let it be lost so carelesly?) well, lost it was: But what tho? people went as fast then as afore, and still as great cures were there done as when the Image was there: and in

wane

print of the Image, the people worshipped the Oake, & why might they not say *Lipsius*, the holy Image had hallowed the Tree? so that it might lawfully bee worshipped: (behold Popish deuotion!) yet, saith he, wee worshipped not the Tree, but in it the Image, and in it our Lady & in her God. *Marke good Reader, God gets his worship at last, though it be at the fourth hand:* they tender it to the tree, the tree yeelds it to the Image, the Image conueyes to our Lady, and she presents it to God: so then by Popish doctrine and deuotion God is serued and honoured after his creatures, and so at last gets his own. If they say that the worship is intended to God, & is not ended but in him: I answere; but were it not better that the worship were offred immediately from the heart and hands of the worshipper to God himselfe, and to passe through no hands, but of his Sonne the Mediator? *but this is Heresie let it passe, or else it must passe the fire.*

To returne to the story: our Lady of *Sichem* is lost; but what then must the poore towne loose her traffick and liuing? (*Nay rather wee will make another, for that is no hard nor vnlawfull thing in that Religion:*) and so saith he 7. yeares after: an honest and deuout Alderman of *Sichem* (*perceiuing well how his and his neighbours gaines came in, and how the poore towne liued*) like a good townesman, made another Image, put it in a boxe of wood, and fastened the Boxe to the Oake that so their Lady might not bee lost so carelesly as afore.

This new Image thus made, did as many miracles

as the other, *and why should it not, for was it not as good as the other? nay it may be it was more curiously carued and better wrought.*

Alwayes remembred that I meane not in any of these speeches the blessed virgin whom as I hold a blessed Saint in heauen, so I present her with all the honour that may be giuen to a creature: But I meane Lipsius his Lady of Sichem, or our Lady of Hall.

Thus it continued certaine yeares till at last the Parish Priest perceiuing they began to be well customed, bestowed some cost on their Lady which got them so much, that they built her a little Chappell of boords, & there placed her. But still their custome growing greater, they shewed themselues thankefull to their patronesse, & as she fild their purses they sought her honour and built her a faire chappell of stone, some 2. yeeres agoe, and in that resteth the Image, working miracles euery day. *But what becomes of the holy Oake?* it was cut away by pieces by deuout persons, and carried away, that it was in danger of falling, and a counsell was called in the towne what were to be done with it *(as in so great a matter it is requisite)* and there, after serious consideration, it was gravely concluded, that it should bee cut vp by the rootes, & with much solemnity brought into the towne of Sichem, where when it came, forthwith happy was he that could get a piece of the holy Wood, whereof (saith *Lipsius*, and blusheth not to write it) diuers made them little Images, and with much piety do worship them: others that were sicke of grieuous diseases, shaued it into their drinke and dronke, and so were healed. *See what an excellent Religion this is:* one Image hath begot many, and the first Image being but fastned to the Tree, so sanctified the whole Oake, that euery Image made of the whole Tree, should be as good as it selfe, and euery crumme

of the Wood should worke Miracles as fast as the Image did.

Loe here the History of our Lady of *Sichem*, or of the sharp hill: & this legend is not *Lipsius* ashamed to thrust vpon the world for a true & vndoubted story: such are the times we be fallen into, that to set fast the crowne vpon the Popes head, truth must stand aside, and lyes must passe for currant without controule: and such a cause is Popery as cannot continue in credit before the people, but by forging a continuall succession of lying wonders, for now we are made beleeue, that the Virgin *Mary* hath 2. Images within few miles together which haue done more miracles in a few yeares by-past, then God himselfe did in the old, or Christ and his Apostles in the new Testament: Such Idols of indignation doth the Romish harlot aduance against the soueraigne maiesty of God, to prouoke him withall: for what is it but an Idoll of indignation, that not a creature only, but the very Image of a creature should be made partaker of the diuine power and Maiesty of God?

The time was when *Esaiah* the Prophet durst say of God *I am the Lord this is my name, and my glory I will not giue vnto another, nor my praise to grauen things*: but now soeuer that might be tollerable doctrine in those dayes had he liued in these, he must haue beene taught that a part of the glory and praise of God, may dayly be giuen to grauen Images, and yet the glory of God not at all thereby impeached, but rather augmented: Loe what Idols of indignations and abhominations lye hid

Esay 42.8.

vnder the misterie of iniquity.

And yet good Reader (as God saith vnto the prophet) *Ezek.* *Turne thee yet againe and thou shalt see greater abominations then these.*

It is yet scarce 30. yeares agoe since the tale of our Lady of *Hall*, was forged by some Iesuit, and published by *Lipsius*, when withall a faire Picture graven in brasse was prefixed vpon the first Page before the booke of *our Lady holding her Sonne in her armes.*

And behold, the Iesuits as though the Mother were a woman, and the Sonne but an Infant: or as though they had gained enough by Christ already, and would now see what they could get by the Mother, began to call in question his *merits* and mediation, and the dignity of his *wounds* and suffrings, and at last pronounce that his *wounds* and her *pap* his *blood* and her milke, are either all one, or else that the *milke is better.*

And yet before we enter into the particular, let the Reader obserue that though the Image be both of our Lady (as they call her) and of her Sonne Iesus our Lord, yet notwithstanding the miracles are all ascribed *to her* and her Picture, and none to *Iesus Christ*: for the colouring of which impiety, what they can say I see not, vnlesse they dare affirme that the sonne will doe no miracles in the presence of his Mother, to which end, it may well be noted, and generally in all places where the Mother and the sonne, the Virgin Mary, and our *Lord Iesus* be pictured together in their Churches, shee is alwayes set forth as a woman and a Mother, and hee as a Child and Infant, either in her

armes

armes or in her hand, that so the common people might haue occasion to imagine, that looke what power of ouerruling and commanding the *Mother* hath ouer her *little child*, the same hath *she* ouer her son Iesus: and that seeing the sonne is but an infant in his mothers armes, therefore they might not wonder why her picture doth all the miracles, and his none; for in like, Christ did no miracles whilst he was a child: into these superstious and euen blasphemous conceits do they indeauour to driue their people, not caring what they derogate from Christ, so they giue it to their Saints.

Is it not admirable that still they will make him an Infant, still in his mothers armes, still vnder her power, and still all miracles must be wrought by her, and at her picture, as though either he could not, or in his mothers prefence would not, or (at the least) as though she had many enemies, and therefore needed miracles, and Christ none?

But alas who seeth not that the Athisme & prophannesse of the world causeth euen the name and religion of Christ to be blasphemed, that if miracles might lawfully be expected, wee should thinke them as needefull as euer since the first planting of the Gospell: it is therefore a strange piece of Popish doctrine, that there is more cause that the Virgin Mary, and her Picture should haue miracles for them, then Christ and his Religion.

But yet this, and all other their suspitious and impious speeches and practises against the honour of Christ & his Religion, are in my iudgement inferiour,

and

and may all stoupe to this new Impiety of the *Iesuits*, whereby the *Mother* is compared to the *Sonne*, not as being a child, or a man, but as the Sauiour and mediatour: & the pappes of a *woman* equalled with the *wounds* of our *Lord*, and her *milke* with his *bloud*.

If this were written by *Protestants*, some might say we might report partially, or if it were a matter of old, the age might yeeld suspition that it were made worse in the carriage. But when it is a matter of yesterday and comes from themselues, partiality it selfe cannot cauill against it.

And the particular is this, *Clarus Bonarscius*, a Iesuit or the Iesuits Patron, published this present yeare to the world, a volume large enough, in defence of the whole order of Iesuits, the booke beares this title.

Clari Bonarscij Amphitheatrum Honoris.

In quo

Calumniatorum in societatem Iesu, criminationes Ingulatæ.

Editio altera, libro quarto auctior.

Palæopoli Adnaticorum, apud Alexandrum Verheidon *1606.*

This volume he erected, as a Theater, yea an *Amphitheater of Honour*, in defence of the Iesuits wherein after he had assaied with much sleight of wit, and in a strange stile, to wipe away many foule blots, with which that Atheisticall broode hath stained the *holy name of Iesus*, and adorned it selfe (for generally that

which

which dishonors God adornes them) and after he had ranged ouer all the former Churches, and raked vp all rotten slaunders, and reuiued the calumniations that were answered, dead and buried, 40. 50. and 60. yeares agoe, and rayled vpon the liuing and dead, *Calvin, Beza, Parus, Sturmius, Tossanus, Faius*, and many other holy and learned men, with that bitternesse and virulency as neuer was before him: yea, moreouer after that hee had laid high and horrible imputations vpon this whole state of *England*, and (like a true Iesuits Impe) slandred the whole gouernment, with foule iniustyce, and monstrous cruelty in many perticulars, and had in Iesuiticall pride, dared to defile the name and honour of renowned Queene *Elizabeth*, (whose memory for euer will bee blessed) with words vnworthy the mouth of man (if hee were not a Iesuite) at last from the defence of Iesuits, hee falls to defend *Lypsius*, (a good friend of theirs) and his two stories of our Lady of *Hall*, and our *Lady of the craggie Rock*, and not only labours to make good all his fancies and fables, but further (to shew that a Iesuit hath one trick of impiety beyond all, and is anointed by the Diuell with the oyle of mischiefe aboue all his fellowes) addeth a number of verses directed to that Picture, which he calleth *our Lady of Hall*, fraught with so many blasphemies against the *blood* and *merits* of the *Mediator*, as no Christian eares to this day did euer heare, and doubtlesse no Christian heart can patiently endure: and certainely if the blessed Virgin *Mary*, to whose picture he hath cõsecrated them, may be his Iudge, without doubt both

see for these particulars of our Queen & state lib.

bee and his blasphemy will bee condemned to hell: and she *whose soule reioyced in God her Sauiour and Sauiour*, her soule I say will reioyce in the iust damnation of him who shall match the milk of her a *creature*, with the bloud of him her *Sauiour*: But shall we heare them? no will some say, let blasphemy rather bee buried in the depth of oblition, darken not the *Sunne*, defile not the *heauens*, poyson not the *ayre*, burden not the earth with it, amaze not the *minds*, and terrifie not the *consciences* of weake Christians: and assoredly could I *bury* it so that it might neuer *liue*, and *quench* it so as it might neuer *flame* againe, and if my Booke were the onely Copie in the world, I would rather choose to couer this shame of the shameleſſe *whore of Babilon*, then by discouering it to cause good mens *eares* to tingle, and their hearts to tremble: But seeing the strumpet hath the whores forhead, and glorieth in her owne shame, and sounded out this blasphemy (as with a trumpet) in the eares of all Christendome by publishing it in a booke which he calls *the great theater of the Iesuits honour*, euen bringing so fearefull blasphemy vpon the stage, & dare diuulge it in a second impression, least the world should want it.

Luke 1. 47.

Reuel. 17.

Let vs therefore craue leaue of our *Lord Iesus*, to discouer her shame wherein shee glorieth, and that wee may without impeachment of his honour, repeate so foule blasphemy, that so the world may both perceiue what a Religion Popery is, and that we for our parts *haue no fellowship with such abominable workes of darkenesse*.

Ephes. 5.

The

The Title he giues them is this:

Ad diuam Hallensem,
&
Puerum Iesum.

That is,
To our Lady of Hall,
and
The Child Iesus.

See first the impiety lurking in this Title. She is a *Queene* or Lady, Iesus a *Child* or Infant: compare this with holy Scriptures, they indeede speake both of him and her, but of him as God and a Sauiour, of her as a creature; the Mother only of his humanity (although the Mother of him that was God) and exercising power onely ouer his humanity, and that onely during his infancy and priuateneſſe, but not after hee tooke vpon him the Propheticall Office of the Mediator, for then he ſaid (in a certaine caſe) *woman, what haue I to do with thee?* and againe, being told *thee was without to ſpeake with him*, hee anſwered that hee had more Mothers, tho not in the ſame, yet in a better ſence: for *whoſoeuer did the will of his father, the ſame ſaith he is my mother:* thus the ſcripture proceedes to deſcribe him in his propheticall, and afterward in his Prieſtly Office, and leaues him not till at laſt hee be aſcended into heauen, and haue taken poſſeſſion of his kingdome, and then the Scripture leaues him in his glory.

Luk. 2. 49.

Mat. 12. 48.

Is all this true? and yet must he now after 1600 yeare be an Infant in his Mothers armes? And for her the holy scriptures speake no more of her, but as of a creature, a woman, a beleeuing Iewe, a holy Saint, saued by faith in her sauiour Iesus Christ, and so leaues her, with little mention (after Christ was baptized, and entred his propheticall Office) her *body* to goe the way of all flesh, and her soule to enter into that great glory which Christ had purchased for her, and all that spirituall kindred of his, whom with his owne mouth hee had pronounced *more blessed* for *hearing his word & keeping it*, then they could haue beene by being the mother of his flesh. Luke 11.

And yet now after 1600. yeeres, she must still bee a commanding Mother, and must shew *her authority ouer him*, and he *must receiue our prayers by her meanes*, and still she must beare him in her armes, or lead him in her hand, and her Picture must worke all the miracles, but his name: and she must be saluted as a Lady, a Queene, a Goddesse, and he as a Child: If this be not so, let this Title iudge: *ad Virum Matrem & puerum Iesum*. But let vs leaue the Title, and not stand long at the *gates*, but enter this *City* of confusion. *Monstra te esse Matrem sumat per te preces.* So are the missals, Breuiaries, & Offices that are reformed.

And now all good Christians hearken with griefe of heart to that which I rather wish you might neuer haue heard, but if your eares tingle, your haire stand vp, and your hearts tremble at the blasphemy following, blame the heart that indighted it, the hand that wrote it, the Religion that allowes it, and not the pen that discouers it.

Thus

THVS THEN BEGINS THE IESVITS *Gospell.*

Hæreo lac inter meditans interque cruorem,
Inter delicias *Vberis* & *Latoris*.

That is:

My thoughts are at a stand of Milke *and* bloud:
Delights of brest and side, which yeelds most good.

HEarken thou blessed Apostle Paul, (if thou in heaven canst heare the blasphemy on earth) thou that didst preach and write, that *thou desiredst to know nothing but Iesus Christ, and him crucified:* thou that didst teach the Churches onely to know and beleeue in *Christ* for saluation: and almost 20. times in thy *Epistles* hast magnified his *Bloud*, without once mentioning the *Virgin* or her *Milke*. 2. Cor. 2.

Heare and be astonished at this, that some who pro-

lesse to be thy Disciples or thy followers rather, cannot tell whether to choose that *blood* of the Mediatour, or the *milke* of a woman: At least harken thou *holy Spirit* of truth, thou that canst and wilt heare, thou that didst inspire those holy truths into that holy *Apostle*: behold a Religion risen vp in the world that dare compare the *blood of that God* who was by thee conceiued, with the *milke of that woman*, who was the Mother of his humanity and was saued from hell and damnation by that blood, and that dare allow her professors to make doubt whether to esteeme the greater delight of their soules *her milke* or *his blood*: and we for reproouing this, must bee accounted Heretikes: heare from heauen we beseech thee and Iudge betwixt vs.

The blasphemer proceedeth.

Et dico si forte oculos ad Vbera *tendo*
Diua Parens. Mammæ *gaudia pasco tua*
Sed dico si deinde oculos ad Vulnera *verto*
O Iesu Lateris *gaudia malo tua.*

That is:

And say aloud when I the *Teates* do see,
O Goddesse mother, lend thy *Breasts* to me!
But thus I beg, when on the *wounds* I thinke
O Iesu giue me from thy *side* to drinke.

What before hee deliuered more darkely, now hee maketh plainer: if any doubt what milke what blood

he

he meant, he answereth our Ladyes *Milke*, and *Iesus Christ his bloud*: but what doth popery make question whether of these two is better? Is this their holy Catholike Romaine faith? If not, let their words be Iudge, I stand musing saith he and cannot tell whether to take milke or bloud: *If I looke at her paps, then I long for milke, if to his sides, then I would haue bloud.*

Marke how indifferent a Papist is, whether he receiue the one or the other: is not this euill enough? a man would thinke so, yet hearken what followeth, and wee shall heare worse: but let vs do it with feare and reuerence of that glorious name, and precious bloud which are blasphemed.

Rem scio, prensabo si fas erit vbera dextra
Læua prensabo vulnera si dabitur.

In English thus:

Long haue I mus'd, now know I where to rest,
for with my right hand I will graspe the brest:
(If so I may presume) as for the wounds,
with left I catch them, thus my zeale abounds.

Hetherto he doubted, now he is resolued: but such a doubt, and such a resolution, Christian eares neuer heard of: he doubted whether were better, the *bloud* of God, or the *Milke* of a creature (the diuell himselfe neuer doubted hereof) but now what is his resolution, doth it make amends? yes doubtlesse as the Pope vseth to make *Christ* amends, when he hath dishonored him:

I was

I was at a stand (saith he) whether to take, and now I resolue I will haue both: both are so good I will refuse neither, her *milke* his *bloud* both so precious, both so powerfull, both so vertuous, as I will haue both. Both are good, and so good as hardly can I finde difference but if there be any, it is that the *milke* is more excellent, and therefore with my *right hand*, I will make it sure mine, if I may bee so bold as to touch it, or if it be lawfull for a sinners soule to taste so glorious, so vnualuable and diuine a liquor as is the *Milke* of the *Mother*: and as for the *child* it is well for him if hee may follow his *Mother*, and haue the next place to her: therefore if hee please to giue me leaue I will lay hold with my left hand on his wounds.

O glorious God, the eternall sonne of the eternall Father, thou blessed Iesus *Christ* the stay and comfort of all Christian soules, heare in heauen thine only habitation this hainous blasphemy, and iudge thy own cause: And if it fall out that any contagion of sinne catch hold on me the writer or any the readers hereof, by not trembling or not sufficiently detesting such fearefull impiety as this that is past, or that that is to come: vouchsafe in mercy to forgiue it, and to wash it away with that most precious bloud of thine, whereto all the creatures in the world are not worthy to be compared.

And though this that's past, be abhominable, yet with reuerence to thy holy name and precious bloud, giue vs leaue to discouer the height of their iniquity, which still goeth forward in more horrible and fearefull manner: for thus singes the Iesuit.

Lac

Lac *Matris miſcere volo cum ſanguine nati,*
Non poſſum Antidoti nobiliore frui.

That is:

And of her *Milke* mixt with his bloud Ile make,
The ſoueraign'ſt Cordiall ſinfull ſoule can take.

So now *Chriſt Ieſus* ſhall haue ſatisfaction, (if there were a fault afore) for if he complaine that the *nature* of his fleſh, a woman and a creature, haue the right hand when *himſelfe* and his merits muſt take the left or none, heere they will make him amends, for that he may haue no cauſe to complaine, for want of place or precedence, her milke and his bloud will hee mingle both together, and ſo make a ſoueraigne compound cordiall for his ſoule. But what? a mixture of *milke* and *bloud*, of the Bloud of God with the Milke of a *creature*? and is now the bloud of the *Lambe of God* but one of the ſimples in that cordiall Antidote, that muſt both reſtore and preſerue the life of mans ſoule? *ye heauens be aſtonied at this*, ſo may we well ſay, for ſo ſaid the Prophet at a matter of farre leſſe wonder, heerken O Chriſtendome, and all ye people, nations, & languages to whom the bleſſed name of *Ieſus Chriſt* hath ſounded: that poore *paſchal Lambe*, of the Iewes that was but a ſhadow of our Sauiour, the Signe and Sacrament, and in ſome ſort the meanes and inſtrument of the Iſraelites temporall preſeruation, might not, nay

Exod.12.7.&c needed not to haue any thing mingled with the bloud thereof, but the *bloud* alone being *sprinkled on their dores*, deliuered them from the stroke of the destroying Angel: this was their Passeouer, and saith the Apostle, 1.Cor.5.7 *Christ our Passeouer is sacrificed for vs*: shall this then be true, of their Passeouer, a Lambe taken out of the fold & flock & only dedicated by Gods institution, & shal not the bloud of our Passeouer the Lambe of God, God & man Iesus Christ (whose Godhead is consubstantiall and coequall with the father, and his humanity personally and indiuisibly voited to the deity) being *sprinckled on our hearts & soules*, suffice to preserue them from the infernall stroake of hell and damnation, vnlesse it be mingled with the *milke* of a creature? pardon this blasphemy O blessed Iesus Christ, if it bee not a blasphemy against the holy Ghost, and a despighting of the spirit of grace: pardon it in as many of them as do not sinne vnpardonably, for thy mercies sake. Amen.

But say (I pray thee) tell vs in good earnest, (If so we may presume to call a Iesuites Proctor to his answere) is there not a more soueraigne Antidote for a sinfull soule, then a mixture & cõpound of *Maries* milk & Christs *bloud*? then tell vs who can make this mixture? who hath the skill sufficient for this confection who giues the true *dosse*? who appoints the *quantities*, *Mithridates* and *triacles* for the body are not compositions for euery *constit*, nor matters for euery hand to make, but rather beseeming the skilfullest, and require the ouerviewing eye of the whole Colledge of Phyfitions, shall then the heauenly Antidote of the soule be com-

compounded without a heauenly Physition? say then (Man) if thou dare stand to thy deedes, who was the Physition that prescribed and gaue thee this receipt, was it *God the Father*, the foundation of holinesse and happinesse? himselfe saith no, for thus proclaimed hee twise from Heauen of Iesus Christ, *This is my welbeloued Sonne in whom I am well pleased*. In none as in him, nay in none, no not in his Mother, but in, for, and by him. Thus the Father of Heauen hath testified that the bloud of the Sonne is one sufficient & soueraigne simple, for a Heauenly Methridate. Now show thou (and take the Pope to helpe thee) where euer hee testified so much of her milke: but if no such thing, nay nothing at all, then he was not the Physition that prescribed this mixture.

Mat. 3. At his baptisme. Mat. 17. At his transfiguration

Who then, was it Christ himselfe the Sonne of God and the Sonne of this woman? No, for of himselfe hee saith, *My flesh is (spirituall) meate indeed*, and *my bloud is (heauenly) drinke indeede*: but of her he saith that euery true beleeuing Christian, *is his mother (as well as shee)* in the best sence, and much more then shee, had shee beene no more but the mother of his flesh: surely then if this bee a lawfull mixture, which this Papist makes, the Sonne was much to blame to say so much of his owne *bloud*, that it is *drinke indeede*, and that it giues the *drinkers eternall life*, &c. and not one word of his mothers milke: Not a word sayd I? I recall that, for when once a certaine woman hearing him preach, not for any thing shee saw in her, but for the powerfull and *gracious words*, that came from him, would haue had

John 6.

Mat. 12. 46.

Luke 11.27-28 her *wombe blessed that bare him & her paps that gaue him sucke*: (the worst whereof is better than her milke) he infamously answered her, *that more blessed were many men that heard God and kept it*. If no extraordinary blessednes belong to the wombe that bare him (in that respect only, because it bare him carnally) If none to the *wombe or paps*, which shall endure for euer, then how much lesse to the *milke* that fed him, which is vanished & shall be no more: If Christ would not match her *wombe or paps* with a man that feared God, what will he say to them that make her *milke* a match for his *owne blood*, the milke being a matter farre inferiour, either to wombe or paps. Thus they may see that Christ is not a fit Phisitian to make this mixture.

What then was the holy Ghost the Physitian that framed this receipt?

No, for her by his diuine power, conceiued Christ in that holy and miraculous manner, that Christ was fully without originall sinne, and therefore his bloud might well be a pure and perfect simple to make the *Agnus Castus* that must quicken dead soules: let them approue as much of her if they can: they speake and write that shee was conceiued without sinne originall, and haue a holy day for it, but they can not proue it. It is an Article of our faith, and grounded on plaine words of Scripture, that Christ was conceiued without sinne: and though the Whoore of Babilon, affirme as much of her, yet was she yet neuer so impudent, as to conclude it an Article of the faith. Thus God the father, the sonne, and the holy Ghost, do all disclaime the com-

Learned Papists hold that the Popes Bulls and the decree of the counsell of Basill do not conclude it as an article of faith.

compositon of this Antidote, as neither prescribed nor allowed by them.

Who then may be imagined to be this Physitian? was it *Moses*? no, for hee allowed nothing to be mingled with the bloud of the Paschall Lambe: was it *Esaias*? no, for hee anoucheth that *with his stripes we are healed*, and his stripes were not without bloud. Exodus 12. Esay 53.

Was it *Zacharias*? no, for he teacheth that *the Church is saued by the bloud of her conenant*, which is grounded only on the *Messias*. Zacha 9.11.

If any other Prophet, let them shew him: was it *Iohn Baptist*: no, for he testified that not the Mother of his Lord, but his Lord Iesus Christ was *that Lambe of God that takes away the sinnes of the world*. Iohn.1.29.

Was it S^t. *Paul*? no, for he teacheth the *Romans*, that *we are iustified freely by his bloud*: (behold yee *Romanists*, there is no milke,) and the *Ephesians* that *we haue redemption through his bloud*: (yet there is no milke) and the *Colossians*, that *he set vs at peace through the bloud of his crosse* not the *milke* of her paps: and the *Hebrewes* that not with any milke, but *with his owne bloud he obtained eternall redemption for vs*: to conclude, 13. times at least in his Epistles doth hee mention the bloud of *Christ*, to the same purpose, and with the same honour as afore, & not once did he so much as name our Ladies milke: surely either this was an intollerable omission in Saint *Paul*, not once to name it, else, presumptuous impiety in the *Papists* to match it with *bloud* of the son of God. Rom.3.24.25. Ephes.2.13. Colos.1.14. Hebrewes 9.12.

Then who is it, was it S^t. *Peter* whome you bragge to be the founder, nay the foundation of your Church

and head of your Hierarchie? No, that blessed Apostle renounceth it, for hee proclaimeth to all the world, that wee are *elected through the sprinkling of the blood of Iesus Christ*, where is no milke: and as wee are elect and sanctified, so *redeemed also not with things corruptible* (therefore not with *milke*) *but with the precious blood of Iesus Christ*, Behold ye Iesuits and bee ashamed. *Peter* is all in *Blood, blood*, he knowes no milke.

1.Pet.1,2.

1.Pet.1.18.

There remaines but one (for S^t. *Iames* and S^t. *Iude* if they name not Christs *blood*, I am much more sure they name *no milke*) was it S^t. *Iohn the beloued Disciple*, to whom Christ *committed her*, (*as his mother*, but not his Sauiour?) no verily, for he is plaine, that not the *milke* of the *Virgin Mary*, but the *blood of Iesus Christ his Sonne cleanseth vs from all our sinnes*: and that there *are three which beares witnesse on earth, the spirit & water & blood*: behold three witnesses on earth of our sanctification and redemption, and of them *blood* is one, but *milke* is none, yea *water* is, and yet *milke* is not? surely if the fathers of the *Society* or the *inquisition* might bee Iudges, S^t. *Iohn* were sure to be censured to remember *water*, and forget *milke*. But see how S^t *Iohn* and the *Iesuites* differ, they dare match and mixe her *milke* with his *blood*, hee will neither mixe nor match it so much as with the *water*, shewing that the very *water issuing out of his precious side*, was more of worth and value, then all her milke, euen that which fed the flesh of Christ when he was an Infant: Nay, the Apostle hath not yet done, but tels vs that *Christ loued vs and washed vs* (not in his mothers milke, but) *in his blood*: and that

1.Iohn.1.7

1.Iohn 5.8.

Reuel.1.5.

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the *Robes of the Saints are made white* (euen white, & yet not in white milke, but) in the red *Bloud of the Lambe*: Reuel.7.14
See heere, if euer milke had beene apt it had been here, if euer it had beene seasonable to haue named it, here had been the place: for what should make white, *milke* or *bloud*? and yet the *whitenesse* that must cloath the Saints; must be dyed not in the *milke* of our Lady, but in the *bloud* of Iesus Christ, if his beloued and blessed Apostle *Iohn*, nay if his owne holy word may be beleeued. If none of all these, was it then her selfe that prescribed this portion and made this mixture? no assuredly: They say we dishonor & disgrace her, yet I dare venture euen my soule vpon it, that her heart neuer cõsented to such a thought, as to match & mixe her milke with his bloud: for seeing the *Angel* saith she was *beloued of God*, I am sure that no creature can be beloued of God, that durst offer to match the best thing in him (if it were his very harts *bloud*) with the *bloud* of his sonne; no his soule would haue him, his wrath breake out vpõ him & his vengeance pursue him to destruction. Farre therfore was she from so vile a thought: nay, *her soule reioyced in him her Sauiour*, so farre was she from making her selfe in any part a Sauiour of her selfe: yea rather, if a Saint in heauen doth heare a blasphemy on earth, then doubtlesse that blessed soule of hers, that *magnified her Sonne and reioyced in him* as her Sauior, will neuer cease to cry and call vpon him, to reuenge so high impiety: which is so much more hainous, in as much as they make the *mother* the dishonourer of the *sonne*. And if her prayers bee as powerfull with him as their Doc-

Luk. 1.28

Luk. 1.47

trine

anew vncloath, assuredly she will not cease to prouoke his iustice against them, til she haue laid their tottering kingdome flat on the earth, for erecting vp her as an Idoll against her son, and for mixing the vertue of her milke with the the merits of his precious bloud.

Thus then, if neither God the *Father*, nor *Christ Iesus*, nor the *Holy Ghost*, nor *Moses*, nor the *Prophets*, nor the *Apostles*, nor the blessed *Virgin* her selfe, did any of them prescribe this portion, nor make this mixture: It followeth, that either the Diuell was the deuiser of it, or else that they framed it out of their owne braines and therefore to be iudged *Mountebankes*, and spirituall deceiuers: who make shew to the world, they haue a confection of miraculous vertue, when indeed it is a perfect poyson to all that take it: for if S^t. *Paul* say true, that *if we ioyne circumcision to Christ, Christ shal profit vs nothing*: then without all controuersie, if we mixe the *milke* of a creature with the *bloud* of the Mediator, that *bloud* of his hath lost the vertue, and shall profite vs nothing: And thus the Church of *Rome* hath spunne a faire threed: she will needes haue both the *sonne* and the *mother* to be hers, in such a manner, as she hath lost them both, and made them both her enemies, the mother to be her bitter *accuser*, and the sonne to bee her angry *Iudge*. But thus hath God in Iustice blinded her, that whereas for these 2. or 300. yeares past, she came to this height of blasphemous deuotion, as to trust more the piety of the Mother, then the mercies of the sonne, & often to appeale from him to her: Now at last by this dealing they haue taken the di-

Galath. 5. 2.

This is ordinary in many of these Books especially Bernar. de Bas. in his miracles and reuelations Brigit & others.

rect

peft course to turne her against them also, and to make her curse and abhorr them and their superstition, who dare make her name and her Milke to bee the dishonourers of her Sonne, her Sauiour, and his precious bloud.

Thus we haue heard and seene the strangest peece of Physicke, and most vnequall mixture that yet was euer heard of, The *bloud* of God, and *milke* of a woman are mixed to make a cordiall potion, But now what will this potion do, what is the operation of it, heatken to the *Mountebancks proclamation*, and he will tell you.

Thus he cries.

Vulnera resituent turpem vlceribus mendicum,
Testa cui saniem reddere sola potest:
Vbera reficient Ismaelem sitientem
Quem Sara non patitur, quem neque nutrit Agar;
Ille mihi ad Pestem procul & procul expungendam
Ista mihi ad longus euia lituta febres.

That is:

These *wounds* the sores do cleanse and cure full well,
Which none can dresse but scrape them with a shell,
These *breasts* the fainting *Ismael* well would cherish,
Whom *Sara* would not, and *Hagar* could not nourish
The *first* from me expels all pestilence,
The *second* drives all lingring Feauers hence.

Now he tells vs what his Physicke will doe, and that par-

particularly in both his simples, the *blood* and the *milke*; and as for the one of them that is the *blood and wounds* of the Mediator, if hee had ascribed much more vnto them, he might haue past with praise (for vs) for hee cannot sufficiently extoll the merit & vertue of them, but as for the other, that is the *milke* of a woman, (tho it be the blessed virgin) or a confection of both, there he sheweth himselfe both impious in making such a mixture, as also a vaine deceiuer, proclayming great and soueraigne power in that which is nothing worth; for I say againe, if it bee true that to him that ioyneth *circumcision to Christ, Christ is no Sauiour*: then we dare
Galat.5 boldly say: To him that ioyneth a creatures *milke* in equallity with Christs *blood*, that *blood* of Christ is of no vertue: for *circumcision is of the fathers*, nay it was *Gods owne ordination*. But her *milke* is meerely apart (and no
Gen.17 essentiall part) of her body which is a creature, and as for the mixture of it with his *blood*, it is an impious deuice of prophane pollitiians, not derogating from the dignity, but euen quite abollishing the glory of the mediator: then if his passion may not bee ioyned with circumcision, may his bloud be mixdd with her milke? But what is that hee proclaymeth *vulnera restituent*, &c. *Christs wounds will restore & heale the spiritual sores of a sinfull Lazar*, we beleeue it will, they will do so & much more; yet for not his sake that saith so, for wee know
Mat.8 that *deuils* themselues for a vantage would beare witnes to Christ. But for his sake that said. *He was wounded for*
Esa 53. *our transgressions, He was broken for our iniquities, the chastisement of our peace was vpon Him, & with his Stripes are*

the healed: and for his owne sake especially, who said it and did it, *I lay downe my life for my sheepe*. Thus he hath said well and truly of the wounds; but the wounds of Christ will not serue his turne: He therefore addeth. Iohn 10.

Vbera reficient, &c.

The Pappes *will quench and refresh thirsty soules.*

And will they so? who taught you this Diuinitie? will a creatures Paps quench and satisfie that *soule that hungreth and thirsteth after righteousnesse*? Say yee children of Iniquity, haue you not read *Esay* the Prophet, who tels vs *He* was despised, *He* was afflicted, *Hee* was broken, *He* was plagued, and all for vs: *His stripes healed vs*, and not a word of her nor her *Milke*, but all of *Him*, *his stripes and his wounds*: what will yee say, wanted he *knowledge* of her worthinesse? or *deuotiō* to her deserts? Can yee say the first without blaspemy to God? or the second without iniury to the Prophet? could it bee he knew not *her* who knew her *sonne*? could hee foresee *him* and not *her*? or could any such mistery be kept from him who spake and wrote, *as hee was inspired by Gods spirit*? and to conclude, was it not he that saith, *Behold a Virgin shall conceiue and bring forth a sonne, euen Emanuell Iesus Christ*? so that its plaine as the Prophet knew a *Messias* should come and should saue his people by dying for them; so also he foresaw and knew he should be borne of a *virgin*: If thē the Prophet had knowledge of her, dare ye say he wanted due deuotion? and yet Esay 53.

Indeed the Papists haue taught so in former times as saith their mariale.

one of these you must say, and for want of one of these you must condemne him, who names none but Christ, or else your selues, who dare mixe her *milke* with his *bloud*.

But is this all? No,

Illa mihi ad pestem——
Ista mihi ad febres——

One can heale spirituall *pestilence*, the other spirituall *Feuers*; see what difference there is by their religion betwixt her *milke* and his *bloud*: are not these men great and deuout honorers of Christ, and his suffering that can finde other helpes to heale their soules besides his bloud? But if it be thus that both can heale so wel, how comes it to passe they haue so many sick soules in Popery, euen sick of all spirituall diseases, especially seeing by their owne doctrine and dayly practise, it is apparant they can neither want the one nor the other of these 2. simples: for first they say, they make Christs bloud euery day, then they haue bloud at hand continually: If they say that the Laytie may not haue that, but only their Priests (who indeede drinke it vp all) yet then they may take their Ladies *milke* whereof (if themselues say true) they haue so much in seuerall places, as some that liued 100. yeares agoe doe write, that in those dayes, it was more then a woman vpon one child can giue out, though the child sucked none at all. If that that is kept, and shewed and worshipped in so many Cities of *Italy*, *France*, *Spaine*, *Germany*, bee not her

Erasmus and others haue spoken more plainely and fully then I doe.

her *milke*, then where is the truth and honesty of that Religion, so to deceiue the world? if it bee, then why are their soules so full of spirituall diseases? why are they not healed, seeing this Iesuite teacheth that *it will heale as well as Christs bloud*? as well as Christs bloud will some say, why do you them that wrong? they are never so wicked to speake such blasphemy, No? then iudge by that which followeth.

Ita vomit flamm as fumat que libidinis Ætna?
Suffocare *quo* Sanguine, Lacte *quo*,
Liuor inexpletæ rubigine famit in artus?
Detergere quo Lacte, cruore *quo*.
Vanus honos me perpetua prurigine tentat?
Exturare quo Sanguine, Lacte *quo*.

That is,

Let *lust* belch fire, and lust like *Ætna* flame,
Choose either *milke* or *bloud*, doth quench the same,
Let *Enuies* rust canker my heart about,
This *milke*, that *bloud*, either will fetch it out,
Or do *vaine glorious* passions stuffe me still,
Either with *milke* or *bloud* the same Ile kill.

Heere iudge and spare not (without all partiallity,) whether that I said be not true, that *her milke* will heale as well as Christs *bloud*, and this they affirme, not in generall termes but in plaine particulars: if, saith he, *Anger* swell, if *Lust* inflame me, *bloud* will quench them &c.

so will *milke* are there two stronger *passions*, two more conquering *corruptions*, two more raging and raigning sinnes then Anger and Lust? yet euen these two are quenched & conquered by her *milke* as well as *Christs bloud*: hearken ye Children of the *Romish* Sinagogue, hearken I say what instruction your father giues you, heare I pray (but learne it not) a creatures milke will clense your Soules from sin, as well as your Sauiours bloud: O spirit of error and blasphemy, whether wilt thou goe? O Romish impiety, when wilt thou make an end? wilt thou not cease till thou hast puld downe the fire of Gods fury, from heauen vpon thee? O *Babilon we would haue healed thee, but thou wilt not be healed*, for who can heale him that will needes kill himselfe? so who can heale thee, whose blasphemy hath wounded & yet benummed thy heart, gone ouer thy head & is *ascended vp to heauen*, & in the presence of God crieth vengeance vpon thee; & as for you seduced soules (my deare cc̃utry-men) you who are deceiued with shewes of holinesse and deuotion, behold heere a peece of Popish holinesse, and of the doctrine of their deuotion, that *the sinnes of the soule are clensed and taken away as well by a creatures milke as by Christ his bloud*: is this the *catholike* Doctrine they brag so much of? is this the *catholike* Church that teacheth such diuinity? is this the chaire of S^t. *Peter*, & the *seate* that cannot erre? If it be so, then what didst thou meane thou S^t. *Iohn* Euangelist, to teach that it was *Iesus Christ the faithfull witnesse, that first begotten from the dead, & that Prince of the Kings of the earth* (euen hee, and not any creature) *who*

Ier. 51. 9.

Reuel. 1. 5

hath

hath loued vs and washed vs from our sins in his blood: sure either must you recant this Doctrine, ela they that boast themselues to bee successors of thy brother *Peter* may be ashamed of their's, who tell vs that *our sinnes are washt away in her milk as wel as by his blood*: and you that are the dutifull and deuoted children of that Romish seate, be Iudges euen your selues in this case, what can be said heereunto: how can it stand with scripture, or with the tenor of true catholike faith? or how can it any way be defended that a *creatures* milke can quench the fire of sinne in the soule as well as Christ his *blood*?

Can ye say that heere is onely ascribed to her and her *milke*, a *derived* vertue from another, and that the *originall* and fundamentall power, is onely and wholy in Christ and his blood? if it were so, it were lesse euill (though Christ Iesus may not, nor will not bestow the prerogatiues of his Mediatorship on any creature) but looke and weigh ouer the words again and againe, expound them with any fauour that the words may beare, and you shall not see the least difference.

Suffocare quos Sanguine *Lacte quos,*
Detergere quos Lacte Cruore *quos.*

If *Lust* burne, and *Anger* boyle, *Enuy* fret, *vainglory* swell, I can helpe it with *blood*, so can I with with *milke*: I can helpe it with *milke*, so can I with *blood*: there can be no greater equality made betwixt any two things in the world, then heere they make betwixt this *Blood* and *Milke*.

Can

Can it be said that the Author is a Poet, and said thus but to make vp the Verse, which otherwise would not haue falne so fitly? surely no, for a yong versifier can soone shew how the verses might haue run aswell as they doe, if hee had not purposely laboured to sort his verse to his matter, and not the matter to his verse:

For thus he might haue said,

Detergere queo sanguine Christe tuo.

with very little alteration.

And so of the rest: but hee as truly endeuoured to magnifie the milke as the blood, and therefore without any necessity of the Verse, giues the same power, place, & preheminence, in every respect to the milke as to the blood: but had he beene as sound and sincere a Christian as he is a good Poet, hee might in as good verses haue giuen all the honour to Christ as he deserueth. Therefore (my deare country-men) bee no longer seduced by a Religion so fraught with Atheisme, blasphemie & impiety: doe but looke into the Scriptures, Counsels, or Fathers: yea aske the honestest & learnedst of your owne Religion, (or any except Iesuits or such other like them, who frame a religion to their owne purposes.)

If this be tollerable Diuinity that the *milke* of the Virgin doth cleanse mans soule from sin as well as *Christs his blood*,

If it bee not Diuinity but Blasphemy, no Christian Doctrine but impiety, and yet suffered, yet approued

In the Romane Church both by doctrine and practice, then returne to that truth and holy Religion, which out of Gods word and according to the purest antiquity is established amongst vs: and with heart and voice ioyne with vs to imbrace and say Amen, to that holy doctrine of blessed S^t. *Iohn*, who saith it is *Iesus Christ* Reuel. 1, 5. *that loued vs, and washed vs from our sins in his own blood to him be glory for euer and euer, Amen.*

This was his Religion, this is ours; oh that it were yours also! he sucked this diuinity out of that blessed brest of Gods Sonne, *whereon he leaned:* and if hee had Ioh. 13, 23. sucked thence this diuinity of the Iesuites, that the virgin *Mary washed vs from our sinnes by her milke*, surely he would neuer haue concealed it from vs, nor haue deprined her of the *honour*, nor vs of the *comfort*, that thereby might accrew both to her and vs: for he was her *sonne* by her owne *adoption*, yea her Sonne by the *gift* and nomination of her *sonne* and Sauiour, yea her Sonne in loue, duty, and all respectiuenesse could hee then, or would he in any sort obscure her due glory? would he giue too much to her *sonne*, and too little to *her*? would he giue all that to her *sonne*, which in part was *hers*? can this, may this, or dare this be immagined by any Iesuit? If not, then how dare they extend their deuotion beyond *his*, & ascribe that to her which he neuer did, yea that to *her*, which he appropriates to *Iesus Christ*.

If they thinke that *Peter* had more deuotion then *Iohn*, hearken then what he saith: *Iesus Christ his owne* 1. Pet. 2. 24. *selfe bare our sinnes in his body on the tree*: the words be

Pondered. Iesus Christ saith hee bare our sinnes: true (say they) but so did the Virgin *Mary* also. No (saith Peter) he *himself in his owne selfe* bare them, yea *in his body* he bare them *in his body:* (say they) that is true, but hee beares them in his *mysticall body*, in his members, much more therefore in his *mother*, which is more then many members of his body: nay, saith S^t. *Peter*, *hee bare our sinnes his owne selfe in his body:* but what body? euen that body that was *on the Tree*: therefore if S^t. *Peter* preach true diuinity, then is this doctrine of your teacher hainous blasphemy.

All that may bee imagined for their defence at the best is this, that all this is but *poeticall*, & hyperbolicall, or proceedes from the passion & height of deuotion: but that in truth and earnest he aferibes all to *Christ*, & to his bloud, makes his prayers to him, and puts the confidence of his heart in him alone: but least any man should haue the least suspition of him this way, or thinke so good a thought of him, he deales yet more plainely and to preuent all such thoughts and obiections, he makes his prayer both to the Mother and the Sonne, without any difference in the world, to the one for her *milke*, to the other for his *bloud*: for thus hee saith.

Ergo parens et nati mea aduertite vota,
Lac peto de genero sanguinem vtrumque volo.

That is:

Mother and Sonne giue eare to what I craue,
I beg this *milke* that *bloud* and both would haue.

Heere

Heere is plaine dealing, it is not the Sonne and his bloud that will serue his turne hee must also haue the Mother and her milke, is not this good catholike doctrine and deuotion? but further is not this strange to see how he marshalls them in the order of his iudgement and affection? he prayeth to the mother and the sonne: but first to the *mother*, hee will haue both milke and bloud, but first *milke*: thus *Mary* hath the precedence of *Christ*, and her milke of his bloud: But you will say it is not that hee so esteemes them in his iudgement, but only for the necessity of of the verse: the answere is that a grammer scholler, can soone shew how the verse is as good, and giue Christ his precedence, as it is doing him this wrong:

Ergo Nate parensque mei aduertite vestis.

But he still keeping Christ in *wardship* and vnder age, held it not fit that he should haue the place before his Mother onely, and therefore without all necessity euen wittingly and wilfully, he puts Christ in the second place. But now let vs hasten to an end of this (if it be not endlesse and bottomlesse) impiety.

Vpon these fearefull premises thus he proceedes.

Parvule maternis medius qui ludis in vlnis
Et tua iam complet vbera, iam cucuas:
Quid me respectas obliqua tuentibus hirquis,
Roberis in Coelum qui habet in vtrisque.

Sæpe quidem dicis, noxa effugisse iuluti,
Tune me ex mammis? ingrate times me? at
Nulla tuas unquis nota pauet laterum?
Non sunt tam duri, tam grauis ira leonis:
Sed tantum lateris planx vacua & cruda fidelis:
Et saltem a dextra vultures quære plagæ.
Si nihil è dextra vis impiacere, sinistra:
Si nihil è læua, de pede sanguis erit.
Si tibi non placet vultures mihi vultere dante
Mercedem dabo vultures, si placet.

That is,

Youngling that in thy mothers armes art playing,
Sucking her brests sometimes, and sometimes staying,
Why dost thou view me with that looke of scorne,
Its forceles Enuy that gainst thee is borne.
Oft hast thou said, being angry at my sinne,
Dar'st thou desire the *teates* my foode lies in?
I will not, oh I dare not, (Noble child)
Dary from me is not so far exild:
But one, euen one poore drop I doe implore,
From thy right *hand* or *side*, I aske no more.
If neither: from thy *left hand* let one fall,
Nay from thy foote rather then none at all,
Dost thou dislike me? let thy wounds me wound,
But pay my due, if I in grace be found.

Now from blasphemy he proceedes to plaine Atheisme, not fearing to expose the greatest mysteries of Chris-

Christian faith, and euen our blessed Sauiour himselfe, to the rediculous & scorne full contempt of prophane men: Speaking vnto Christ, God coequall with the father, and whose very humanity raineth now in glory at Gods right hand, as to a seely Infant in his mothers armes: and to him whose very humanity is sedde with the glorious presence and contemplation of the deity, as to a poore *child sucking* his Mother brests: such conceits are common, and such words and writings rise with them, of our blessed Sauiour, who neuer speake of the Virgin *Mary*, but with the Title of *Queene of heauen, Lady of Angels, the gate of Paradise, the fountaine of mercy*, or some such other titles, fitting none but him that is God, or at least shee is alwayes a commaunding Mother, and he an Infant gouerned, and an obedient child: But let vs consider his words a little better. *Parande & youngling* (saith he) *thou pretty babe, thou playest in thy mothers armes, and sometimes suckest her brests: when thou be emptie, and when playest till they be full, &c.* Is this good and sound Diuinity, that Christ our Redeemer is now this present yeare, at *Halla* in *Brabant*, an *Infant playing in his mothers armes, and sucking her brests.*

If it bee so, then sure S. *Paul* was much to blame to teach vs, that euen *the man Iesus Christ, after he had offred one sacrifice for sinnes, sitteth for euer* (not in his mothers armes, but) *at his Fathers right hand*: and what doing? not playing in her armes, nor sucking her brests, but there *he euer liueth to make intercession for vs.* Heb. 7. 25. Intercession? to whom? not to *her* in whose armes

they will make him play, but to him, *at whose right hand are pleasures for evermore.*

And much more to blame S. *Peter*, who (not foreseeing, it seemes what doctrine his pretended successor would teach after him) teacheth vs that *Iesus Christ is at Gods right hand, gone into heaven, to whom Angels, powers and might are subiect.* Are Angels, powers & might subiect to him? & must he be subiect to a mortall & humane creature? Nay, is he now an *Infant*, playing in his mothers armes, and hanging on her brests? is not this good Catholike Romish *doctrine?* and is not this good pure Romish *deuotion*, to pray to him who is God of glory, & whose manhood is now at Gods right hand, Angels and powers subiect to him, in such words as these: *Thou pretty Child that playest in thy mothers armes, and hangest at her brests?* Is this a salutation fit for the sonne of God, who is the *Sonne consecrated for euer?* the *heire of all things*, the *brightnesse of Gods glory, and the ingrauen forme of his person?* or is this a Christian like description of him, who *hauing by himselfe purged our sinnes, sitteth at the right hand of the Maiesty in the highest places?* But this is naturall to Popish Religion, to disgrace the *mediator* they care not how, so that they may aduance some creatures, and magnifie their owne deuises: but though they neuer so much abuse most of Gods *ordinances*, and nullifie the very Offices of the Mediatour: Yet me thinks they should be a little fearefull how they touch the *Person* it selfe of the Mediator and sonne of God, and should shrinke and shame to expose the person of Iesus Christ, to the base conceit of the vngodly

1. Pet. 3. 22.

Heb. 7. 28. Heb. 1. 13

godly: for what can the carnall man, much more the *Atheist*, the *Turke*, and the *Iew* imagine of *Christ*, when he that is his pretended Vicar suffers his followers to speake and write of him, and pray to him, as a *playing child*, and *sucking Infant*, and to describe him in his behauiours as a very child, greeuing and crying that any should *touch his mother's Pap*: but vnely himselfe? alas what will this Religion of Rome do at last? the *word* of God and *Sacraments* and other his holy *ordinances* they haue prophaned, the *officer* of the Mediator haue they nullified, and yet not content: heere they labour to make ridiculous to all irreligious men, the very *person* of Iesus Christ himselfe: could this bee done by any but those that are the Children of that Mother of fornication, *that sits vpon the beast full of names of blasphemy* Reuel. 17. 3.

arise Lord, maintaine thine owne cause, deliuer thy holy Name from that pollution, and thy Religion from that contempt which they bring vpon it.

To conclude: it may not be amisse heere to obserue the opposition betwixt God in his holy Scripture, and and the Pope in this his Religion.

The Scripture saith.	*Popery saith.*
2. Cor. 5. 16 Christ Iesus is no more to bee knowne after the flesh.	Christ is yet to be knowne and worshipped as a child.
The Scripture saith.	*Popery saith.*
Heb. 1. 3. Christ beares vp all things by his mighty Word.	Christ is now borne in his mothers armes.
The Scripture saith.	*Popery saith.*
Heb. 7. 10 Christ sitteth for euer at the right hand of God.	Christ is playing in his mothers armes.
The Scripture saith	*Popery saith.*
Psal. 110. Heb. 10. 12, 13. Christ sitteth at his Fathers right hand, till his enemies bee made his footestoole.	Hee is in Heauen, till it please the Pope to allow a Picture at Hall or Sichem.
The Scripture saith.	*Popery saith.*
1. Tim. 3. 16 Without Controuersye great is the mistery of godlinesse that Iesus Christ is receiued vp into glory.	Without controuersie that it is no such mistery, for Christ is still in his Mothers armes.
The Scripture saith.	*Popery saith.*
Luke 24. Christ must suffer and so enter into his glory.	Christ after all his sufferings, must againe bee subiect to the infirmities of an Infant.

Out of all this followeth a conclusion of good vse. It hath beene often obiected to the Romish Church, that they haue not *true Christ* left amongst them, but an Idoll of their owne rearing, erected in their owne carnall fancies: now that this is no slaunder, no cauill, no hyperbolicall or figurative speech, nor an accusation forced vpon them against their wills, is apparant by their owne doctrine and practise in this place: for the *Christ* of God and of his Church, is God equall to the father, and can do all things himselfe: the Christ of the Romish Church is a Child inferiour to his mother and may deny her nothing. The *true Christ*, being man *grew in stature and wisedome*, and being growne a man, so liued and dyed, rose againe and was glorified, and neuer decreased: but *theirs* is now become a child againe and a playing Infant: the true *Christ* sitteth at the right hand of God his Father, theirs is borne in the armes of *Mary* his mother.

Hence the conclusion is euident, that therefore the Romish christ is not the true Christ of God and of the true christian Church. This conclusion I demonstrate thus: the Title of these verses is this, *To our Lady of Hal, and the Child Iesus*: this child they speake of, is either Iesus Christ indeed or it is not: if not, then they proclaime themselues lyers and impostors: if it be, then my conclusion stands good: for this Iesus in all the forenamed respects, and many more, differeth from the true Iesus and Sauiour of Christian men: let them take whether they will, the better is to bad. But now let vs see what is that he saith to this child Iesus.

Quid me respectat &c.

Why (saith he) doest thou frowne on me (thou pretty child) art thou angry with me for deseruing thy milke? doest thou chide me that I dare presume to aske the milke of thy mothers teates? this is all the cause hee layeth of Christ his anger, what should a man say to this? what would a Iew say, what will an Atheist thinke of it? surely they will deride and laugh at that Religion that allowes it, if our Christ bee such a one as is angry at such a cause. But say I pray thee thou Romish Iesuite, if thou wanteſt neither wit nor learning to giue answere, speakeſt thou in ieſt or earneſt? if in *ieſt*, then, knoweſt thou with whom thou ieſteſt? conſidereſt thou that it is *Ieſus of Nazareth*, the great one, the holy one of *God*, of *whoſe kingdome there ſhall be no end*, hee that is *the brightneſs of Gods glory & the engrauen forme of his perſon*, hee at whoſe remembrance the diuels tremble, and to whom *all knees bow in* heauen, earth, and hell, and dareſt thou exerciſe thy wit, and whet thy ſtile, & practiſe thy poeticall vaine vpon him? and vnto him that now hauing conquered ſinne, death, and hel? *ſitteth now at the right hand of Maieſty, in the higheſt places?* dareſt thou preſent ſuch a Petition as this? *O pretty child doe not enuy mee that I ſhould touch thy mothers paps, with which I perceiue thou wilt ſuffer none to play but thy ſelfe: oh be not angry that I long for that which is thine, namely for the milke of thy mothers teates*; didſt thou euer find in Scriptures or ſound antiquity, that any holy man did euer conceiue of him, or ſpeake to him on this faſhion? no for its rather a ſporting ſpeech fit to be ſpoken to a playing *child*, then a ſalutation fit

to

to be tendered to the Son of God and Saviour of the world.

But if thou say thou speakest in *earnest* according to the truth of Religion, and soundnesse of diuinity, then tell me I pray thee in earnest, is this any part of christian faith, or is it catholike deuinity, that *Christ Iesus* is offended with that man that shall desire to touch the Virgin *Maries paps*, or to taste of her milke (not in this regard that its a thing not possible, and therefore indeede not to be wished by a Christian, but) because they be peculiarly & propperly his paps and his milke, still as they were when hee was an Infant? If this bee Romish diuinity, alas for the sheep that are fed in such pastures, and fild with such doctrine: for this is fundamētally both false & impious, *false*, for if it be true that the holy scriptures teach, that Iesus Christ is now no more to be *knowne* nor conceiued of *according to the flesh*, that is as a meere and mortall man, but as a *glorified* Man, a spirituall conquerour of his enemies, and spirituall head of his Church: If this I say be true, that hee is no longer, to be knowne as a man, as hee was vpon earth, then it is false that he is still to bee conceiued of and spoken vnto as a playing child: Besides it is impious and irreligious, and a step to Atheisme to imagine that Christ our God & Saviour, is offended for such an imaginary toy as this is, to touch his mothers *paps*, or to desire her *milke*: & what enemies of our religiō would not loudly laugh at this our *Christ* whom we so magnifie, that we make him the rest and comfort of our soules, to bee such a one as hee is heere described?

namely one that chides him that dare touch his mothers paps, for so saith the verse:

Tune me as Mamma as improbe tunc me as?

That is,

Dareſt thou deſire the teates, my foode lies in? Alas, how ſhall the mouthes of *Turkes* and *Iewes* be ſtopped from blaſphemie, and ſaying: Is this your Chriſt? is this the glory of Chriſtianity? Is this he whom you make a God? are theſe the *ſins* he is offended withall? Surely no wayes can ſuch and fowler blaſphemies bee preuented, but that the Chriſtian world publikely renounce, condemne, and curſe, this damned doctrine, as being the priuate and impious blaſphemy of the Machiauillian Iebuits, but not the Catholike doctrine of Chriſtianity: For we cannot deny but there is a *generation of vipers*, bred of the corruption and putrifaction of an old and ſinfull world, calling themſelues *Ieſuites*, or Prieſts of the ſociety of Ieſus: who as they come neereſt to God in their mouthes; ſo are they in their hearts (if their courſes can diſcouer them) the furtheſt from him. With theſe Iebuites it may bee it is a doctrine or a peece of deuotion, that 'tis a great ſin for a man to deſire from Ieſus ſome of his *mothers milke*: but if they be asked who made this a ſin, they muſt anſwere, themſelues: if what law? euen their owne fancies: But as for the catholike and chriſtian Church, *ſhe* doth renounce it.

But

But to proceede, is it not strange that a witty and learned Iesuite, should frame such a speech as this vnto *Iesus Christ*, for thus to begin, *Oh blessed Child why art thou angry at me, and offended with me? oft hast thou said to me being angry at my sins, &c.* would put a man in hope that some great matter followed: for vpon so good a beginning, would not a man presume that some good confession of sinnes should follow? as this, *I must confesse O Lord I haue sinned in ignorance, in selfe loue in security, in hardnesse of heart, in incontinency, in malice, in hatred, in couetousnesse in omission of my duties in commission of euill, &c. for these O Lord, and for any of these, thou mightest say vnto mee, thou miserable wretch, how darest thou thus pollute my name, and as farre as in thee lyeth, crucifie me againe by these thy sins? how darest thou dust and ashes, thus vilifie my eternall Law, the curse whereof thou hast hereby incurred? how darest thou beare my Name, or looke mee in the face, whom thou hast thus prouoked?*

See Watson the Priest his iudgement of the Iesuits often in his Quodlibets.

Oh that our eares might haue heard a Iesuite saying thus, and then in reason a man would haue expected some good conclusion from such a beginning. But why should we looke for either reason or religion from a Iesuite, (if that be true which their brother *Watson* the priest hath written of them.) To haue supposed Christ to be angry with him for breaking the Morrall Law had beene good diuinity, and no poeticall immagination, but these holy Fathers haue no such faults: nay see how innocent Lambes the Iesuits be, that when Christ is most angry with a *Iesuit*, and rebukes him for sinne, yet that,

Costerus in Enchirid. cap de celebratu sacerdotis. Sacerdos si fornicatur aut dormiat cum uxore sua sacrilegium se obstringet. Gratius tamen peccat si malit nonnisi cum uxore.

he hath none to lay to his charge, nor finde any where-of he is guilty, but a little holy *presumption*, or rather height of ardent *deuotion*, that hee dare touch the *Pope*, and beg the *milke* of the virgin *Mary*: O fearefull presumption, O carnall selfeloue, O hellish pride, and well beseeming the Iesuiticall broode! is not this the *generation that praiseth it selfe*, and (as Salomon saith) *is good in his owne eyes*? But say in earnest, is this all the fault that thou thinkest Christ can find with thee? then belike there is either no breaches at all of the morrall Law, amongst Iesuits, or else the breaches of Gods Law, are lesse sinnes amongst them, then are the breaches of their owne deuises, and well may it bee so: for he was a Iesuit who taught that *a Priest sinneth lesse if he kept a whore, or lye with another mans wife, then if hee marry a wife of his owne*, I say he was a Iesuite that wrote it, and he was a Iesuit that defended it.

This is also declared both by Gretser the Iesuit in his Defensio aduers. Bel. and by Ignatius an enemie to the Iesuit, in his Epistles to Chemnitius aduers. Bp. Iesuites can for the points of swearing & lying, see Tillet in his instructio sacerdotum: & Azorius in his institutiones morales. Sixtus 5. made that a saint at King Philips request for reuenges (expressly) of his ouasion of England 1588.

Againe, they teach that its a lesse sinne to *sweare* in common talke by the holy name of God, then it is to *eate an egge* in lent: for the latter say they is a *mortall* sin, the first is but a *venniall*. Againe, that hee sins no more that workes vpon the holy *Sabaoth* day then hee that workes vpon the feast day of S. *Didace* the Spaniard whom *Sixtus* made a Saint, not yet 20. yeares agoe: they whole doctrines these & such others bee, no marvell tho they hold that the breach of of a duty of their owne deuising, is a greater sinne, then the breach of the morrall Law: for so must hee hold that wrote this, or else that Christ can find no greater fault in him, but that he durst beg his mothers milke: or else that

Christ

Christ would passe by all other faults in comparison of that, let him chuse which of the three doth please him best, for one he must needs take, or else confesse that all this while he is but in iest.

I would leaue this point; but that my loue to you (my deare country-men, the Papists of England) prouokes me to one word more, to you and for your sakes.

Consider I pray you what these men are, who bee the Fathers and founders, at least the guiders and gouernors of your faith: A generation that knowes no euill by it selfe, but this that (I dare stand to) is no euill at all, but of their owne making, a generation against whom Christ hath nothing but this ridiculous allegation which you haue heard of: which if it bee true, as they are a society of all the world to be *honoured*, so being false, they are a broode of Hyppocrites, of all the world to bee *detested*: Then see how you are dayly bewitched by their inchantments, and carried vp and downe as they please to leade you: but consider I pray you what will not these men say of themselues to you in priuate, which speake thus insolently of themselues in publike? what meruailous, miraculous, and incredible things will not these fellowes put into the eares of their Nouices (whome they indeauour to binde Prentises to their *Belzebub*) who offer to publish to the eyes and censure of all the world, that Christ lacketh nothing to their charge vnlesse it be an extremity of deuotion, to his blessed mother: O beloued countrymen, be not seduced by such *impostors*! let not such *vipers* eate your hearts; but discouer the Hypocrites and send them home vnmasked to Hell where they

were

were hatched, for they that dare thus dally with our Saviour, are manifest who they be so bold with your soules and consciences, your children and your estates and all that belongs to you.

Now to goe forward, hee hath told vs the great quarrell that Christ hath to him, and the hideous fault for which he chides him, that hee offers to touch his *mothers teates*, and will needes haue some of her *milke*: but now let vs see what he answers and how he defends himselfe.

Nolo mater ô nolo tuas pueri aures mamas.
I will not, oh I dare not, golden child:
Duty from me is not so farre exild:
But one, euen one poore drop I do implore,
From thy right hand or side, I aske no more.

To a strange accusation, heere is a more strange answer: for now the tide of his blasphemy is euen at the highest: the quarrell hee supposed, Christ to haue against him, was that hee durst presume to touch his *mothers paps*, or desire to taste of her *milke*? a fearefull sinne doubtlesse, yet neither forbidden in the Law nor the Gospell; but a sinne of the Popes making. But what is his answere hereunto? hee plainely pleads *not guilty*, alledging for himselfe, that he is not so bold, so rude, so presumptuous, as to dare to entertaine any such thought, or attempt any such thing, as to touch her sacred *paps*, or to drinke of that glorious

glorious *milke*: no his ambition reacheth not so high, he onely prayeth to haue part of his *wounds* and *blood*, that he desireth as being a thing of an inferiour nature and not comparable to the other.

O miserable times of ours, that we should liue to see that any mans heart should conceiue, any mans tongue vtter, especially any mans penne should publish such horrible blasphemy against the bloud and person of our Sauiour! what, must the Virgin Mary bee first compared, afterward equalled, and is not that enough vnles now she be preferred before, and aduanced aboue Christ? is his bloud inferiour to her milke? and is it lesse presumption to bee bold with Christ then her? whither will Romish religion goe at the last, that already comes to this?

But to come to a more particular consideration of the words: the answere that here the Iesuites makes, containes apparantly both absurdity and impiety, and both in the highest degree: The absurdity appeares in his euident *contradiction* of himselfe; for now, as tho he had either forgotten or cared not what he said afore he denyeth that which before he spake almost in euery verse: dare you not now touch her *Pape*, nor taste her *milke*? then who was it that afore said: *I am doubtfull whether to take pape or side, milke or blood: If I looke at the Pape, I long for milke: if at the wounds, I would haue blood: seeing therfore both are so good, I will haue both: I will catch the milke with my right hand, the blood with the left.* Didst thou this euen now, and now saist thou *dare not touch it?* Nay, was it not thou that saidst *I will mingle the milke*

of the mother with the bloud of the Sonne, and so make a soueraigne compound to heale my soule; and now darest thou not *touch the milke nor paps?* was it not thy mouth that said, *if Anger, Lust or any sinne vexe my soule, bloud will helpe it, and so will milke: therefore Mother and Sonne heere my request, I must haue milke, I will haue bloud, I will haue both?* and dost thou now say, Oh I will haue *bloud* indeede, but I dare not desire *milke?* was it then deuotion to *take* it, and *taste* it, and *drinke* it, and *mingle* it with Christs bloud, and apply it to the soule, and is it now presumption to desire it? can one mouth send out such grose *contradictions?* but let it passe, for no absurdity nor contradiction can bee so vile as should euer haue moued mee to haue set Pen to paper at this time, (for they are sufficiently discouered already in these and other points,) but when dishonor and blasphemy is offred to the bloud & person of *Iesus Christ*, how can a christian hold his peace? for if that be true which the learned father saith, that *in accusation of heresie he would haue no man patient*, whereas *heresie* is but the shame & hurt of the man that holds it, how sure in the case of blasphemy and impiety, touching the very crowne, and striking at the head of *Iesus Christ* our Lord and redeemer, who can be patient, who can but speak? neither thinke that heerein I challenge ought to my selfe aboue my brethren, but know contrarywise, that though I onely write, who first, or with the first discouered it, yet speake I, and write I in the person of many millions more, who all with one heart and voyce detest his Romish impiety.

Hieron.

The

The *impiety* that bewrayes it selfe in this answere is such as goeth beyond all wee yet heard, and wherein it seemes the blasphemer thought to exceede himselfe: that wee may the better discouer it make the current of his speech: *O Christ* (saith he) *oft hast thou being prouoked with my sin, rebuked me and said: dareſt thou sinful wretch presume to touch my teates or medle with the milk that feeds me?* he answereth, *no blessed child I dare not, nor I will not so farre presume, I neuer was so rude, nor so vncivill, as to imagine that I might touch those precious Paps, or taste the blessed milk of thy mother: I only beg a little of thine owne bloud, from thy side, thy hand or foote: that shall content me:* what is this we heare? you are content to haue *Christs Bloud*, but as for the virgin *Maries milk* thou daneſt not desire it what: is her milk more precious, more dainty, more sacred then the *bloud* of the Mediatour? Yee heaueus be astonied at this, and all yee creatures of God (in your kinds) renounce and deteſt this haynous blasphemy. And you (my poore countrymen) that are the deuoted children of that Church, behold heere a peece of Popish diuinity and deuotion, *a creatures milk is of more esteeme then Christ his bloud: a christian by the power of his ordinary sauing faith may bee partaker of the beneſit of Christs bloud, but not of the blessed milke of our Lady. The bloud he may boldly challenge, the milke he scarce may name: in the bloud, he may diue and waſh his soule, the milke he may not presume to touch*: Oh new diuinity, formerly it seemed strange that her *milke* was but compared to his *bloud*, but when after it was made equall to it, and mingled with it, and held as fit to heale the

soule as it that seemed incredible, till wee saw it: then what is this that now wee heare, that her milke is not only *comparable* nay *equall* but euen *more precious*, more sacred, more excellent then the bloud of Iesus Christ: Oh miserable Religion of *Popery*! whether wilt thou draw thy deceiued children in the end? what will become of thee and thy followers? If the diuels confessed that *Iesus of Nazareth was the Christ of God*, that is the onely Sauiour of the world, and the only annointed of God, to be the mediator, and yet for all this are *Diuels* still and no better: then what are they and what a religion is that, which makes his *bloud* not so good, so vertuous, so soueraigne, so precious as her *milke*, and so by consequent will neither let him bee the onely nor the principall Sauiour. Now the same glorious God and Sauiour Iesus Christ, whose merits are debaced, whose person dishonoured, and whose bloud little better then troden vnder foote, either conuert in mercy, or in iustice confound all that shall consent, defend or giue countenance to so fearefull a blasphemy: and the same God giue you grace poore seduced English men, to relinquish that Religion, which is the Mother of such monsters as vpon this *theater of the Iesuits*, are presented vnto you: and especially to detest that Iesuiticall Sect, whose honour it is to dishonour Iesus Christ, and who bring vpon *the great Theater of their honor*, the *bloud* of *Iesus*, so dishonoured, as it yet neuer was by any sect or profession, Turke or Iewe, Atheist, or Heretike, diuell or man, since the world began.

But let vs see what remaineth.

Sapor

Sepe mihi Babilon patera propina & auro
Ingeminatque meis auribus, bibe, bibe.
Non faciam, vel si Cælum miscebitur Orco
Non faciam meretrix impia, non faciam
O sitis tamen, ô vocem sitis intercludit:
Nate cruore sitem comprime, lacte parens.

Oft times doth *Babilon* in gold me proffer,
Delicious drinke and wooes me to her offer:
No, no, though heauen & hell should meete, Ile none,
Ile none vngracious strumpet, hence be gone!
But ah I thirst, a drought my brest doth smother,
Quenchme with *blood* sweet Son, with *milk* good Mo-
ther.

After the discourse imagined (as we heard before) to be betwixt Christ and him, containing Christs accusation, and his defence touching the high presumption of being as bold with his mothers *milke* as his *blood*: now sodainely he turnes himselfe from Christ to *Babilon* and supposeth that *Babilon* that spirituall strumpet allures him to her vnlawfull lusts and vild Idolatries, and that her temptations haue beene both frequent & forcible. And surely herein we easily beleeue him: for what is spirituall *Babilon* but the kingdom of sin & Satan, of impiety, Idolatry, blasphemy, superstition, prophanes: and where is that as in Popery, and where to bee found so fully as in the bowels of the Popish state, whom they well know all the world either clearely condemnes, or at least iustly suspects to be that spirituall

Babilon so fearefully accused and condemned in the Reuelation. For what City is so notoriously knowne to stand vpon the notable & famous hills as *Rome* is? what City in all the world did *raigne ouer all the Kings of the earth*, then when S*t*. *Iohn* wrote, but only *Rome*? and the Text saith (as plainely as can bee) that the *woman, the great whore of Babilon the mother of fornications, is the great City that raigneth ouer the Kings of the earth*: and lastly there is no place, person, state, nor power, in the world, in whom the number of 666. so fully concurreth, in so many languages, in so many respects, so directly, and with so little straining as in the Popes.

Reuel.

I wil specifie but few for many: the Pope or none but the Pope challengeth to the principall of the Clergy, in the world, and therefore in the former yeares hath called himselfe vniuersall Bishop, and Pastor of Pastors: Now it falls out that this his pride doth proclaime his shame to all the world, for the number of the beast is in this name, without adding, altering, or any straining, as hee shall find that will reckon.

DVX. CLERI

500. 5. 10. 100. 50. 1. Totall. 666.

Againe the Pope glorieth in this Title and honour, that he is *Gods generall Vicar on earth*: this is the foundation of all his pretended power and vsurpation: this he and his imps fight for as for their liues.

This his seduced creatures, English Priests and Iesuits, do in England dye for (excepting some that dyed for horrible treasons) and no maruell, for they know

they

they lose all if they lose this, and yet the Pope cannot hold it but withall hee must haue the number of *the beast* ingraued in his forehead, so as he that runnes may reade it: for put downe this Title in the latine tongue, (which is the tongue by him aduanced aboue Greeke or Hebrew, wherein hee writes his Letters, giues his lawes and his bulls, and workes all his feates) and it containes the number of the beast, and neither more nor lesse.

GENERALIS VICARIVS DEI.

50. 1. 5. 1. 100. 1. 5 500. 1.

IN TERRIS.

1. 1.

50. 1. 5. 1. 100. 1. 5. 500. 1. 1. 1. totall *666.*

Thus its cleere, that as the Pope will needs be Gods generall Vicar on earth, so hee cannot haue it, but hee must beare the marke and number of the beast. If any man say hee calls not himselfe Gods Vicar, but Christs Vicar, I answere Christ is both God & man, and he holdes himselfe Christs Vicar, euen as Christ is God; and full little would he thanke him that holds him Christs Vicar, only as he is a man. But I answere further, that who euer reades his owne decrees & publike constitutions, shall easily see that hee calls himselfe ordinarily the Vicar of God, and suffers others so to stile him: and that the world may see they haue not reformed it, the Pope that now is, *Paul the* 5. hath suffered

fered one of his owne creatures in a Booke dedicated to him, to call him the *Vicar of God*. Thus he will needs be Gods Vicar, but his pride is well paid for, for as hee will be *Gods Vicar* against Gods will so God makes him beare the diuels marke, in the number of the beast against his owne will.

Tuteq; Tueri patrimij Iacroſo & prætuor Apoſtolorum in cant. lac: 606 in tit. ad Iibri.

If therefore it be so likely that *Rome is Babilon*, and her doctrines and deceits, superstitions, and Idolatries, the fornication of that *whore of Babilon*, then wee easily beleeue this to be true, that *of times did Babilon allure him with her enticements*, & woone him to her spirituall fornications: so hath she done many more, and preuailes with too many.

But what, with him? No, he will haue none: it is well sayd. Oh that you would doe as well, that is the worst we wish you *Iesuits*, though you wish vs nothing but fire and gunpowder.

Oh that you would turne into your selues and see your error in beleeuing her, and in being deceiued with her inchantments, and *drunke with her fornications* that you would no longer bee the sonnes of her that is the *mother of abhominations* least you be also children of abhomination:

Oh that you would *forsake her and discouer her skirts, and teare her in pieces* as she hath deserued, and then returne to be the children of the Church, and seruants of the liuing God: this is that we wish you from the Lord, whom we also pray that thou whosoeuer thou art, that wrote this & all other of the faction in the world, may haue grace to perform that which here thou promisest.

No

No ne, though heauen and hell should meete Ile neuer, vngracious strumpet get thee gone.

Well then, if he will haue none of *Babilons* daintics what wil he haue? for he saith he thirsteth, and must haue his thirst quenched, but how?

Quench me with bland sweet sanne, with milk and not ber

But alas these are children of Babilon, they will not be healed: for loe he sings his old song againe, he must haue *bland*, he must haue *milke*: loe heere the *hunger & thirst* of a Papist, it is for *milke* as well as *bland*: our Sauiour proclaymeth to the world, *blessed are they that hunger and thirst after righteousnesse*. I would heere aske *Mat 5.* a reasonable Papist, a briefe question, whether this righteousnesse can be attained by any meanes, but by the *bland* of the Mediator: If he thinke it may, let him that saith so, take time to consider of it, and he will answere otherwise: But if not (as if Christians they must needs answere) then what a kind of thirst is that, that thirsteth for the *milke* of a creature, as well as for the *bland* of the Mediator: but whilst they take time to answere this question, let vs go forward, and trace this Iesuit to his vnhappy iournyes end.

Dic matri meæ his frater sitit optima mater
Vt de fonte tuo promere, deque meo?
Dic mihi, mecum his frater ne mollior illi,
Captiuæ mecum fræ vinctus, litror babes,
Ergo vt ego patrem mecum fra te iure vocari
Nobilior reliquis si tibi sanguis adest.
Tuque parens mecum fra matrem te iure vocari,
Vbera si reliquis diuitiora geris.

That is,

Say to thy mother see my brothers thirst,
Mother, your *milke* will ease him at the first:
Say to thy sonne, behold thy brothers bands,
Sweet sonne thou hast his ransome in thy hands.
Shew thy redeeming power to soules oppresst,
Thou Sonne, if that thy *blood* excell the rest:
And shew thy selfe iustly so milde indeed,
Thou mother if thy *brests* the rest exceed.

Now if you please to obserue a little, you shall see a new peece of Popish deuotion: his ground already layd is, that he must haue *milke* from the mother: *blood* of the sonne.

But how will he come by them? hee hath found a ready way, he will make the Sonne *mediator* to his mother, and the mother to her Sonne: *Christian Religion* hath euer taught, that the Sonne is our *Mediator* to the Father: and *Popish Religion* hath long taught that the Mother is a Mediator to her Son. But now they begin to teach that the *Son is also a mediator to his mother*: what will it come to in the end?

And heere obserue, that as euer heeretofore when there was any honour in precedence, the *mother* had the first place: so now when it is a burden and a duty, the *sonne* must haue it, but not till then, for so now hee saith.

Say to thy mother see thy brothers thirst,
Mother your milke will ease him at the first,

First

First indeed hee intreates the Son and then the Mother: but what intreates he him? to be a meanes: to whom? to his Mother: for what? for her *milke*: so that vpon the matter, her Milke is it that is first in his thoughts, is that hee longs for principally, and Christ Iesus shall be preferred to goe a message to his mother and to intreate for him, that hee may haue it: as tho he had said, O Iesus my soule so thirsts for *milke*, that I cannot be without it: now because thou hast rebuked me for my presumption, in offering to take it as boldly as thy *blood*: I haue therefore no other way but to intreate thee to bee a meanes to thy mother, that so by thy mediation and her mercy I may obtaine it, therefore I beseech thee Iesus *say to thy mother*, &c.

Is not *Christ* honoured and well aduanced by Popery that makes him mediator to a woman for her *milke*, and for the benefits and merits of it, and that for such a one as will not be content with the benefits and merits of his owne *blood shedding*: But behold good Reader seriously what diuinity heere is! *A Christian man in his deuotion may* (saith this Iesuite) *desire Iesus Christ to goe intreate his mother for him, & to complaine that his poore brothers soule thirsteth, desiring her to quench and comfort him with her milke*: what is this we heare? Is Christ a mediator to a creature? and for something in that creature to quench the spirituall thirst of the soule? If this be true, then what meant Christ to say, *Come vnto me all that bee weary, and I will ease you*: for if hee send them

selfe, then it appeares the Iesuits Religion and his bee contrary: if he knew that they might come to *her*, as well as *him*, or to her by him, then what meant hee to say *Come vnto me*, and not rather *Come vnto her or vnto me*: what can they, what dare they say? was hee vndutifull to his mother? or enuied hee her dignity, or forgot he her when he thus spake? or was hee ouerpest with too much selfe-loue? If none of these without blasphemy may be imagined, then what may be said, that there were any such thing due to her, and hee knew it not? If this also be impossible, then there remaines but one, that he named himselfe, but *excluded* not his mother, he bids come to him, and forbids not to come to her: I answere, first heere he bids vs come to himselfe, let them shew where he bids vs goe to *her*, if he nowhere bid it, it is as good as forbidden: againe, hee that in *one case* of truth said, *I and my Father are one*, would not haue spared in *this case* if it had beene true, to haue said *I and my mother are one*, and he who out of his holy humility, and knowing the difference of the fathers deity of his owne humanity, freely confessed *my father is greater then I*, would neuer haue feared (if it had beene true) to haue acknowledged, *my mother is greater then I*: whereas contrariwise, leauing out her and all creatures in the world, he saith directly, *Come vnto me*. And whereas he came to *fulfill all righteousnes*: and the fift

Iohn 30, 31.

Iohn 14.

Mat. 3. 15.

com-

if it had bene due vnto her, or if it might lawfully haue beene giuen her: But he knowing the contrary, doth in this case passe by her, and commands *Come vnto mee*: If yea they will reply and say, he saith indeede come to him, but meaning to send vs from himselfe to *her* for ease and comfort, who is the *Mother of mercy and grace*: I answere so in deede, is she called in their seruice booke, but God in this booke takes that name to himselfe only, and giues it to no creature, therefore let them answere if that giue it to her: Againe, the ground of this replication is false, for as hee saith *Come to mee*, and names no other, so neither sends he vs *to her* for ease, but saith plainely and directly, *and I will ease you*. Further, they not onely make Christ a Mediator to his Mother, and that for spirituall ease and comfort, but they do it in such a fashion, as they make Christ one that either is not able or not willing to helpe vs himselfe: for if he were, then why doe they say, that he complaines to his mother, that *we thirst* & for the ease of our soules desires her to *yeeld her milke*? If here they were asked this question, I wonder how they would answere it? If Christ be not willing or not able to ease the thirsty soule, then how is he a perfect Saviour? If hee bee, then how is it likely that hee would send him that humbleth his soule to him for helpe, to another to be eased, seeing hee saith of him, who said, *Come*

Maria mater gratiæ: mater misericordiæ: tu nos ab hoste Protege, & hora mortis suscipe. Officium beatæ Mariæ.

could not all that are weary, doth he take that that Christ hath to giue, and is it likely that hee will deny it? doth he take that that Christ hath not to giue, and is it probable that his mother hath it? then they may as well say that she hath more grace and mercy, or more power & ability then Christ himself hath: let the answer these questions, how they will, herein will bee found strange diuinity, which we see is curr at in the Romish Church.

But whilst they prepare their answere, let it please the reader to obserue how contrary the Romish doctrine is to the doctrine of Christ, and of the holy scripture.

Christ saith of himself as man.	*Romish doct. makes him say.*
Ioh. 14.28 My father is greater then I	My mother is in some respects greater then I.
Christ saith of himself as God	*Romish doct. makes him say.*
Ioh 10,30. I and my *Father* are one.	I and my mother are one.
Christ saith.	*Romish doctrine makes him say.*
Mat. 11,28. Come to mee all that are weary, I will ease you.	Come to me & I will send you to *my mother* for ease.
The scripture saith.	*Romish doctrine saith.*
1. Tim. 2.5. Christ is the mediator betwixt *God and man.*	Christ is the Mediator betwixt *Man and Mary.*
The scripture saith.	*They make him say.*
Ioh. 14,6 No man commeth to the *father* but by me.	No man commeth to my *mother* but by me.

The Scripture saith Ioh. 15. 16 Whatsoeuer you aske my father in my name hee will giue it you.	*They make him say.* Whatsoeuer you aske my Mother in my name she will giue it you.

These and such like oppositions are common betwixt *Christs Gospell* and Romish diuinity, may not this giue strong suspicion that their Religion is *Anti-christian*, which in the foundations of it are so repugnant to Christs, as these and others which stand confirmed with more authority then yet these doe? well, thus Christ is made a Mediator to his Mother, now the Iesuite proceedeth, and to make him amends, hee maketh the mother a mediator to him:

Say to thy Sonne behold my brothers hands,
Sweete Sonne thou hast his ransome in thy hands:

That Christ Iesus hath the *ransome* of sinfull soules in his hands is good diuinity, and we heartily imbrace it, wishing it were as heartily and truly (without Equiuocation) intended by this Papist: if he and all other Papists doe so hold it, wee heartily reioyce, but then wee desire them to answere to a few questions.

Who payeth this ransome? is it not *Christ* who accepts it? is it not God the *father*? is it not mercy, grace & loue, that either the one will *accept* it, or the other *pay* it? can any pay it but the one? can any take it but the other? are not these they the fountains & fathers of mercy, which haue done so? if all these be true, then what a Religion haue they, who in their liturgies & dayly prayers, call a crea-

creature the *mother of mercy, and mother of grace*, ofmore then either God the *Father*, or Christ the Redeemer, or both put together, we desire some conscionable papist to answere vs formally: was the Virgin Mary a Creator or a creature? If a creature, was she any more then an excellent creature, set apart for the most excellent vse in the world? & was it not in Gods election to haue chosen any other woman, at his owne good pleasure to haue beene the mother of Christ? and was it not his owne free mercy, that *he regarded the low estate of her his handmaid*? if this bee so, then did shee any thing in our saluation, which any woman had not done, if God had taken her to be his mother, was there any thing in her to moue God to chuse her, which was not Gods owne gift in her and to her? she may be then a vessell of grace, but she can be no way a fountaine of grace: for what had she but she receiued it: but if (as they say) she bee the fountaine of mercy and mother of grace, then shee giues but receiues not, as the fountaine receiues from no other, but hath of it selfe, and sends out to others: & the mother takes not of her children, but layeth vp for them. Now if it bee as their Liturgie saith; it is, that she is the mother of mercy and grace, &c. Then sure *she hath the ransome in her hands*: but if it be in Christs *hands*, as heere they say it is, then how is she the mother of mercy? hardly would these bee reconciled, but that they haue equiuocations, reseruations, or distinctions, that will make any thing seeme good enough to serue their turnes.

Thus then they haue not only made *Mary* Mediator

to

to Christ, which is common in their Religion, but (which was scarce euer heard of before) they make *Christ* their mediator to *her*, her to him for his *blond*, but first him to her for her *milke*: Now to leaue this point, obserue (in one word) how in these two messages of mediation, heere is no difference, but she that is a creature and saued by her sonne, is made to speake to him in the same tearmes as he to her, and with no other words or signes of reuerence: and her sonne and saviour, yea God himselfe made to speake to her with the same reuerence as she doth to him: as though there were no difference betwixt *him* and *her*, and as though he being God and her saviour, was as much beholding to her for her *milke*, as shee being a creature is to him for his *blond*: Loe what popish deuotion is heere? now if they be ashamed of this, then why are they not ashamed of the other? But they are farre from that, for where are the intreatings, the cryes, the humble requests and submissiue beseechings to him for his *blond*? heere be none such: but contrariwise as though there were no difference in the world, betwixt either the persons intreating, which are *Christ* and *Mary*, or the things desired which be his *blond* and her *milke*, he saith to Christ.

Say to thy mother see my brothers thirst,
Mother your milke will helpe him at the first.

And to her he saith:

Say to thy sonne behold thy brothers hands,
Sweete Sonne thou hast his ransome in thy hands.

Thus Popery makes of *Christ* and *Mary*, one no grea-

ter a person then the other, & of his *blood* and her *milk*, one no greater a matter then the other: *Christ* with no more reuerence to bee implored then *Mary*, his *blood* with no more vehemency to bee desired, with no more difficulty to be obtained then her *milke*: If this doctrine may be defended vnder pretence of deuotion, then will not there want a colour for any blasphemy. But the Iesuit goeth forward and saith to Christ.

Ergo redemptorem monstra, &c.

Shew thy redeeming power to soules oppresst,
Thou Sonne, if that thy *blood* excell the rest:
And shew thy selfe iustly so stilde indeed,
Thou mother if thy *brests* the rest exceed.

Horatius Tursellinus Iesuita in hist. lauretana impress.

It may be doubted in whose name he speaketh these words, whether in *his owne* to both Christ and his mother, or in *Christs name* to his mother, and in hers to him: if in the first, they containe *blasphemy*, if in the second *absurdity*: for if he suppose the virgin *Mary* saith thus to Christ.

Shew thy redeeming power to soules oppresst,
Thou sonne if that thy blood excell the rest.

It is foully absurd to imagine that she being so dignified as she is (yea rather as they hold almost deified) should make an if, or a question whether Christs blood excell the rest or no: and much more absurd is it to make Christ seeme to be ignorant of his mothers power and state how great it is: be it more or lesse. But if so be he speak these words himselfe to the both, then be-

behold the hainous iniury done to the precious *bloud* of the mediator. Concerning which this wicked papist makes as much & equall doubt, whether it excell the *bloud* of other creatures, as he doth: whether the *milke* of the Virgin *Mary* excel the milke of all other women: let all christian men shrinke and tremble at so great a blasphemy, for all the learned Papists in the world may be chalenged to proue (if they can) out of Gods word and the grounds of religion, that she was any more the another holy woman, (saluing this prerogatiue, that she was his mother according to the flesh) not any more then a Saint of God sanctified by the spirit, and saued by the *bloud* of Iesus Christ, whose mother shee was in regard of his flesh: or that her milke had any vertue in the world, but to nourish the body as doth the milke of other women, their children: for was not hee *a man like vnto vs in all things (sin excepted)* and if Christ take it no preiudice to himselfe, to be like vnto men, shall it be a wrong to her to be like to other women? Nay we dare goe further and aske them, if God haue vouchsafed once in the whole new Testament so much as to name the milke of the Virgin *Mary*? whereas almost in euery Chapter hee extolleth the *bloud* of Christ, and is euer magnifying the vertue, merits, and efficacy of the same: if this bee so, then what shall we say to that Religion and to those men, who make it as questionable, whether Christ Iesus his *bloud* excell the bloud of other men, as whether the Virgin Maries *milke* exceede the *milke* of other women? is this Romish religion? is this popish diuinity? then see what follow-

eth. But it cannot be proued either to *reason* or to *faith* that her *milke* excelleth other womens, in any spirituall or corporall vertue or operation: therefore it is not to be proued that Christs *bloud* is more precious then other mens: See here my deare countrymen, how you are misled, see what doctrine you are led withall by your teachers! open your eyes and bee no longer deceiued; offer not this iniury to him that gaue his life for you, to make this vnequall comparison: if they will not teach you holy and sound diuinity, then hate them, and learne from vs, or rather with vs, from the holy scriptures, that *his bloud is the price of our redemption*: but as for her milke we know no such thing, since shee liued on earth: acknowledge with vs that it is a fundamentall ground of Christian faith that his *bloud* is more worth then ten worlds: but that her *milke* is now of any value, cannot bee perswaded to reason not beleeued by faith: and yet dare this malignant synagogue make that as likely as probable, as certaine as the other: If enemies of Religion take hold heere, and say, that therefore the grounds of our Christianity are vncertaine, and so blaspheme the blessed bloud of our Sauiour, we can say no more but our Church is innocent, our hearts are free, our hands are cleere of it: *woe be to them by whom the offence commeth*. But now let us see how the Iesuite concludes, and whether his end be any better then his beginning.

O quando lactebor ab vbere, vulnere pascar!
dulciſſq; fruar, mammæ, latuſq; tuæ!

Pace.

Parce Deus: magna si te clamore fatigem:
non potis imperia, non potis arte regi.
Exaudiuste filij, Patientia perdis habenas
clamores si vis tollere, desle sitim.
Plurima ego clauis: saturasti sanguine clauos
lanceaque erubuit sanguine tincta tuo.
Plurima ego panna: maduerent undique panni
nati à vulneribus, Matris ab vberibus.

That is:

Ah when shall I with these be satisfied,
when shall I swim in ioyes of brest and side:
pardon O God mine eager earnestnesse,
If I thy lawes and reasons bounds transgresse,
Where thirst ore-swayes, Patience is thrust away:
stay but my thirst and then my cryes will stay.
Better am I then nayles, yet did a streame
of thy deare *blood* wash both the Launce and theme.
More worthy I then cloute, yet them a floud
moystned of Mothers *milke* and of Sonnes *blood*.

Now comes he to his conclusion, but alas his iniquity is as much at the last as at the first: for still hee persists in his impiety, without repentance, without remorce, without sorrow or sence of the euill hee hath done, for still he sings his old song:

O when shall I suck the milke of these breasts, when shall I drinke the bloud of these wounds.

His soule thirsteth, but for what? for *milke* and for

blood: but first for *milke* and then for *blood:* If this be tollerable diuinity, nay if this bee holy deuotion, then what did our blessed Sauiour meane to cry out to all weary and thirsty soules, *If any man thirst let him come vnto me and drinke:* I wish the Iesuits would tell vs what they thinke, whether he did well or no; to leaue out the Virgin *Mary:* for if this diuinity of theirs bee good, then he ought to haue said, *If any man thirst let him come to my mother or to me to drinke:* and surely if her milke be thus equall in vallue, price and merrit to his bloud, then wee doe no longer marueil that they teach how the Virgin Mary did rise from the dead, and was assumed into heauen corporally, that as Christ rose & ascended to apply & make good the merrit of his death so did she also to make effectuall the merrit of her milk. But then good *Paul* how farre art thou to blame, that *esteemest all things in the world dunge and drosse*, and only that thou mightest *know the vertue of the resurrection!* for then it seemes, thou wilt giue little or nothing to know the vertue of her assumption: But it may bee thou art halfe an Heretike, and beleeuest not any such assumption: but if thou couldest bee taken within the reach of the holy inquisitiō, thou shouldst pay well for such thy heretical incredulity: If now thou wert aliue thy better and more holy brethren the Iesuites, could reprooue thee for many indiscreete passages, and teach thee better diuinity then thou seemest to know, for whereas thou durst say, *thou esteemedst to know nothing but Iesus Christ and him crucified*, they can tell thee thou art farre short in thy duty, and but cold in zeale in re-

Phil. 3. 8, 9, 10

spect

speak of them, for they stand in doubt whether to esteeme now the bloud of his wounds, or the milke of her Paps: and whereas thou wilt giue all to *know the vertue of his resurrection*, they can but wonder at thy ignorance, who carest not to know the vertue of her resurrection & ascention also: Be thou content to know the one, they for their parts will know both: and if thou be so precise for thy Master, that thou canst not be cõtẽt to say, that *he purgeth our sins*, but must exclude all other, and say, that he *by himselfe* purgeth our sins: know thou that they dare be so bold as to put out that word *by himselfe* out of the text: and when they reade thy Epistles they are halfe ashamed to see what a *bloudy* man thou art, for thou art all in *bloud, bloud*, insomuch as twenty times at least thou art still vpon bloud as though there were no saluation but by bloud, and as though blessed Maries milke had no merit at all. It seemes that as thou wert a persecutor, and delighted in bloud afore thy conuersion, so thou beares still a bloudy mind: but now behold these meeke, & milde and mercifull men (the Iesuits) a generation that loues no cruelty, nor seekes to shed no bloud (as most nations of the world can well beare witnesse) these sweete and gracious fathers being possessed with a better spirit, are weary of bloud, and do rather choose and desire milke to quench the spirituall thirst of their soules. Heb. 1. 3

Witnesse in England the Powder treason: in France the last Kings death, the present wars in Sweden and broyles in Poland. &c.

If they would vtter what their prophane harts think, or discouer openly what they mutter amongst themselues, we should here them publish euen such diuinity as this is: (a taste whereof, besides the present poems, you shall read anon.)

But

But now for his conclusion, this blaspheming Iesuite dare proceede and turne his speech to God and not fearing the commaundement that forbids him to take Gods Name in vaine, vnder paine of standing guilty, at the barre of Gods iustice, hee dare offer to abuse the name of God, with such a prayer as this.

O Lord thou must pardon mee though I cry aloud, for it is not bloud will serue my soule, I long for milke, and am so a thirst, that I may not keepe silence: and why Lord shouldest thou so long keepe me a Petitioner in this case? I am better then the nayles, yet they had bloud inough: I am not so vile as clouts, yet they wanted neither milke nor bloud.

What kind of men are these Iesuits, or what a God is their God, to whom they dare present such a prayer as this? surely they thinke as basely of him as they doe highly of themselues, or else they neuer durst thus insult ouer him, & thus abuse him, as after he hath told them plainely, that *his bloud is drinke indeed*, and commanded *them that are a thirst to come and drinke of that well of water of life*, to come and tell him to his face that their soules thirst for milke, & they must haue it? belike these crawling frogs thinke that they haue such a God as they may leape and play vpon at pleasure: But O *thou that dwellest in heauen laugh them to scorne, haue them and their wickednesse in derision*: and either worke them to repentance and visible conuersion, or bring them to vengeance and iust confusion.

1. Iohn 6. 55
2. Iohn 7.

The Iesuite concludes with a comparison of himselfe to

body, and the cloaths that toucht him in his infancy and death: & indeed the first comparison is not much vnequall, for the Iesuits are most like to nayles & launces in Christs body; for seeing the holy Ghost tells vs that wicked men by their sinnes did and doe pierce Christ: then the Iesuites who by their Atheismes, cruelties, periuries, equiuocations, treasons and manifold impieties, haue beene sharper nayles and launces in Christs body, and greater dishonorers of his Religion, then any other sort of men (if the voyce of all Christendome, & the testimony of their owne brethren be true) thē the Iesuits I say are not vnfitly resembled to nayles & launces: and indeed they are thornes in the eyes, and pricks in the side of all princes and states where they come: lesse maruell though they be like the nailes and speare in Christs body! therefore let the Iesuit please himselfe in this comparison, as long as he will, we enuy it not,

But for the second, that hee is better then the clothes that were about these two blessed bodies, I say but this: that either the Iesuits are farre more holy then the Prophet Esay, or els he farre more humble in his owne eyes then they: for he professeth in his owne & the churches name, that they were no better then the filthiest clout that euer was, *euen a menstruous cloth*, But saith the Iesuit, I am better then the best cloth that euer was: for though wee hold that God hath giuen lasting vertue to his Word and Sacraments but none that we know to rags, or clouts: yet we acknow-

ledge that as farre as clothes may one excell another: those that touched the bodies of our Lord and his mother, are the most precious, and if we could be sure wee had them, we would esteeme them aboue cloth of gold: we therefore wonder how a man comming before the Lord his God, dare in his prayer make himselfe better then those clothes, especially hearing the Prophet cry before him, O Lord all our righteousnesse is like a menstruous clout. If our best be so filthy, what is our nature, what is our sin? if he answer that this is but a cauill, for he meanes that he being a man he is therefore capable of grace and saluation, which the cloathes are not, I thinke so also: But why then doth hee enuy that milke and bloud should touch them? If he meane the materiall and reall *milke* and *blood* that were in the bodies of Christ and his mother, then he is more then mad, to enuy the nayles, the launce, the clouts, for that they did touch them, and yet he cannot, and if he complaine that he may not, we aske him why then did not the Apostles take more carefull order to gather vp and preserue that *milke* and *blood*, or if they did not, at least why did they not complaine of the want of them, as he doth heere? surely either they had too little *deuotion*, or the Iesuits too much *superstition*.

But if he meane the vertue, merit and efficacy of the *bloud* and *milke*, then let him answere vs two short questions. First, what spirituall vertue and power had that milke, what did it worke in our saluation, (more then the milke of another woman could) what did it merrit for vs? what the *bloud* did we know and most wil-

willingly do acknowledge: but what the *milk* did or can do, if the Iesuites can tell and teach vs, wee will not refuse to learne: But supposing that it had as much vertue as the *bloud* (as the Iesuite affirmes, but farre be it from vs once so to thinke) then secondly wee aske him whether he thinke the Nayles, Launce, and Cloute, were partakers of the vertue and merrit of that bloud, if he do, let him shew where he receiued such diuinity: if not, then to what end complaines he to God in such a fashion.

Lord I am better then the Nayles and Clouts, and yet they had Bloud and Milke inough, but I dye for thirst.

If this be not to take Gods name in vaine, and that in a high measure, we appeale to all Christian men of reasonable iudgement.

And thus at last are we come to an end of this Iesuiticall Gospell, the impiety whereof I now remit to the censure of the Christian world.

And for my conclusion, least any should say that this is but one priuate Iesuits deede, and therefore may not preiudice the whole society of Iesuits, and much lesse the Religion of Popery.

To these I answere, 1. the booke is allowed and hath beene twise printed, and stands approued by *Possevine*, amongst good and catholike authors. 2. Let them shew what Iesuite or other popish doctor hath *reproued*, or what Inquisitor or other popish Magistrate hath censured this wickednesse. 3. Which is worst of all, it is no more in effect then others of them haue taught or ap-

Possev. in appar. sac. lit. C

proued, though not in so open, apparant, and foule a fashion, for let any Christian man iudge what diuinity is laid downe in these points that follow.

1 The papists haue a book called the *Mariale*, It hath beene obiected vnto them that in this booke it is thus said: Salomon saith *the name of the Lord is a strong tower* Pro. 18. 10. But *Salomon* knew little of the Virgin Mary, let vs therefore say, *the name of our Lady is a strong tower*, let the sinner flye vnto her, and he shall be saued: and againe: thou art a sinner, flye then to the name of Mary, that alone shall serue to heale thee: and againe:

This hath beene long agoe laid to their charge in Catalogo testium veritatis editionis 1603.

The Lord was with Mary, and Mary with the Lord, in the same labour and same worke of our redemption for the Mother of mercy helped the Father of mercy, in the worke of our saluation: and thereupon was it spoken of the first woman, *It is not good for man to be alone; let vs make him a helper*: But why then saith God, Esay 63. *I haue troden the wine presse alone, and of all people, there was no man with me:* the booke answereth, it is true Lord that thou sayest, there was no man with thee but there was a woman with thee, which bore all the wounds in her heart, that thou didst beare in thy body.

Loe heere a peece of rare diuinitie! Salomon is blamed for ignorance, that he knew but little of the Virgin, & in a sort is rebuked for saying *the name of our Lord*, and not rather the name of our Lady *is a strong tower*: and though no man did, yet a woman (namely Mary) did helpe Christ to treade the winepresse of Gods wrath, and was fellow worker with God, in the worke of our redemption.

This

This booke ſtands vnconfuted, vncondemned, vnreproued by the Ieſuits or the Romiſh Church, till this day for ought that I can yet find, yet hath it beene many yeeres laid to their charge.

2 Againe the Papiſts haue a booke, they call it the Ladies Pſalter, printed at Paris in the yeere 1520. or thereabouts, wherein euery one of the 150. Pſalmes are in whole or in patt turned from *dominus* to *domina*, that is, from God our Chriſt to our Lady, as

Vide Pſalterium beate Virginis Mariæ: impreſſum cum Pſalterio Ciſtercienſi Pariſiis anno 1520. Extat etiam idem. Pſal. ad verbum, apud Chem. in examine conc. Trident. in parte 3. f. 149 ciſtiuus franco fuit. 1596.

In the firſt Pſalme.

Bleſſed is the man that loueth thy name O Virgin Mary, &c.

In the 19. Pſalme.

The Heauens declare thy glory O Virgin Mary, &c.

In the 29 Pſalme.

Bring vnto our Lady O you mighty, bring vnto our Lady worſhip and honour, &c.

Ine 51 Pſalme.

Haue mercy vpon me O Lady, thou that art called the Mother of mercy, and according to the bowels of thy mercies, cleanſe me from all my ſinnes, poure out thy grace vpon me, and take not thy wonted mercy from me, &c.

In the 57 Pſalme.

Haue mercy vpon me O Lady, haue mercy vpon me, for my heart ie ready to ſearch out thy will, and in the ſhadow of thy wings will I reſt.

In the 68 Pſalme.

Let our Lady ariſe, and her enemies ſhall be ſcattered, &c.

In the 72. Psalme.

Lord giue thy iudgement to the King, and thy mercy to our Lady his mother.

In the 94 Psalme.

God is the God of reuenge, but thou O Lady the mother of mercy, doest bow him to take pitty, &c.

In the 96. Psalme.

O sing vnto our Lady a new song, for shee hath done maruailous things, &c.

In the 110. Psalme.

The Lord said vnto our Lady, sit thou mother at my right hand, &c.

Thus I might go ouer all the Psalmes, but as he began he ends in the last words of the last Psalme.

Let euery thing that hath breath praise our Lady.

Greg. de val in vol. de rebus fidei controuersis, sect. 5. lib de Idolatria 5. cap. 10. Verner. de Basse in Marials parte 3. ser. 3

Now this booke stands not onely vncontrolled, but rather euen defended by the Iesuits, and those of the principall.

3 Againe, a famous Fryer & well approued amongst them, preache this doctrine in the pulpit (amongst many other, little better.)

A man may appeale from God himselfe to the Virgin Mary, if any man feele himselfe grieued at the iustice of God, seeing God hath deuided his kingdome with her, for whereas God hath iustice and mercy, he hath reserued iustice to himselfe, to bee exercised in this world as it pleased him: but mercy hee hath committed to his mother: If therefore any man find himselfe agrieued in the court of Gods iustice, let him appeale to the court of mercy, of his mother.

This

This Diuinity was so well reliſht in the Romiſh Church, that after hee had preacht it, he publiſht it vnder the Popes owne Patronage: and the booke was againe printed within theſe three yeeres: but what ſay the Ieſuits to it, they teſtifie that this booke, is a learned and godly book, full of goodneſſe and piety. *Alexan. the 6.*

Fourthly, *Horatius Turcellinus*, himſelfe a Ieſuit of good eſteeme among them, writes thus. *Horatius Turcellinus in hiſt. virg. laureana in præfat.*

Almighty God hath made the Virgin his mother, as far as he may lawfully, partaker of his diuine power and Maieſty.

Now ſurely if God haue made her fellow with him of his diuine maieſty, leſſe maruell if Chriſt haue made her fellow in the worke of redemption. And this booke written by a Ieſuit, hath publike allowance, and is dedicated to Cardinall *Aldobrandine*. *Poſſeu. in lit. H.*

Fifthly, a great Spaniſh Doctor, and profeſſor of diuinity of his order, writes thus.

We haue often ſeene and heard of very many who in their extreame dangers haue called vpon Mary and preſently were deliuered: for oft times ſafety is ſooner obtained by calling vpon the name of Mary, then by calling vpon the name of Ieſus Chriſt the ſonne of God. *Iohn Chryſoſt. a viſitatione de verbis domino 2. lib. 2. cap. 2*

And this booke is both dedicated to Pope *Clement* the 8. & receiues publike allowāce by the Ieſuits: his name is *Chryſoſtome*, as tho hee were a golden mouthed ſpeaker: but if thi[illegible]e his doctrine, that her mediation is as powerfull, or rather more then is her ſonnes, it is pitty but he ſhould be call'd and accounted a leaden mouth'd *Poſſeu. in appera tu ſacro lit. I.*

mouthed wretch:

By all these & many more that (as the learned know) might easily be produced, it may appeare that this blaspheming Iesuit *Bonarscius*, in this his detestable comparison, of her milke with Christs bloud, saith no more in effect & then others both of this Religion and particular sect, and therefore it may be iustly concluded, this is the doctrine and diuinity not of him alone, but of the Iesuits, and of the popish Church it selfe, as long as it stands approued or not condemned by them: Now then if this be the diuinity of the Romish Church.

1 That a Creatures milke may bee mingled with Christs bloud in the matter & merit of our saluation.

2 That it helps and heales spirituall sores of the soule as well as the bloud.

3 That though no man did, yet a woman did help Christ in the worke of our saluation.

4 That the Psalmes may bee turned from Lord to Lady.

5 That a man may appeale from God to the Virgin Mary.

6 That God hath deuided his kingdome with her, keeping Iustice to himselfe, and surrendring Mercy to her.

7 That

7. That God hath made her partaker with himselfe of his diuine power and Maiesty.

8. That a mans prayer vare often heard, rather by and through her, then Christ Iesus.

If these I say be the doctrines of the present Church of Rome, then let the Christian world be pleased to obserue,

1. How far the present Romish Church, is degenerate from the ancient.

2. How great cause we and all Churches of God haue to seperate from such a sinagogue.

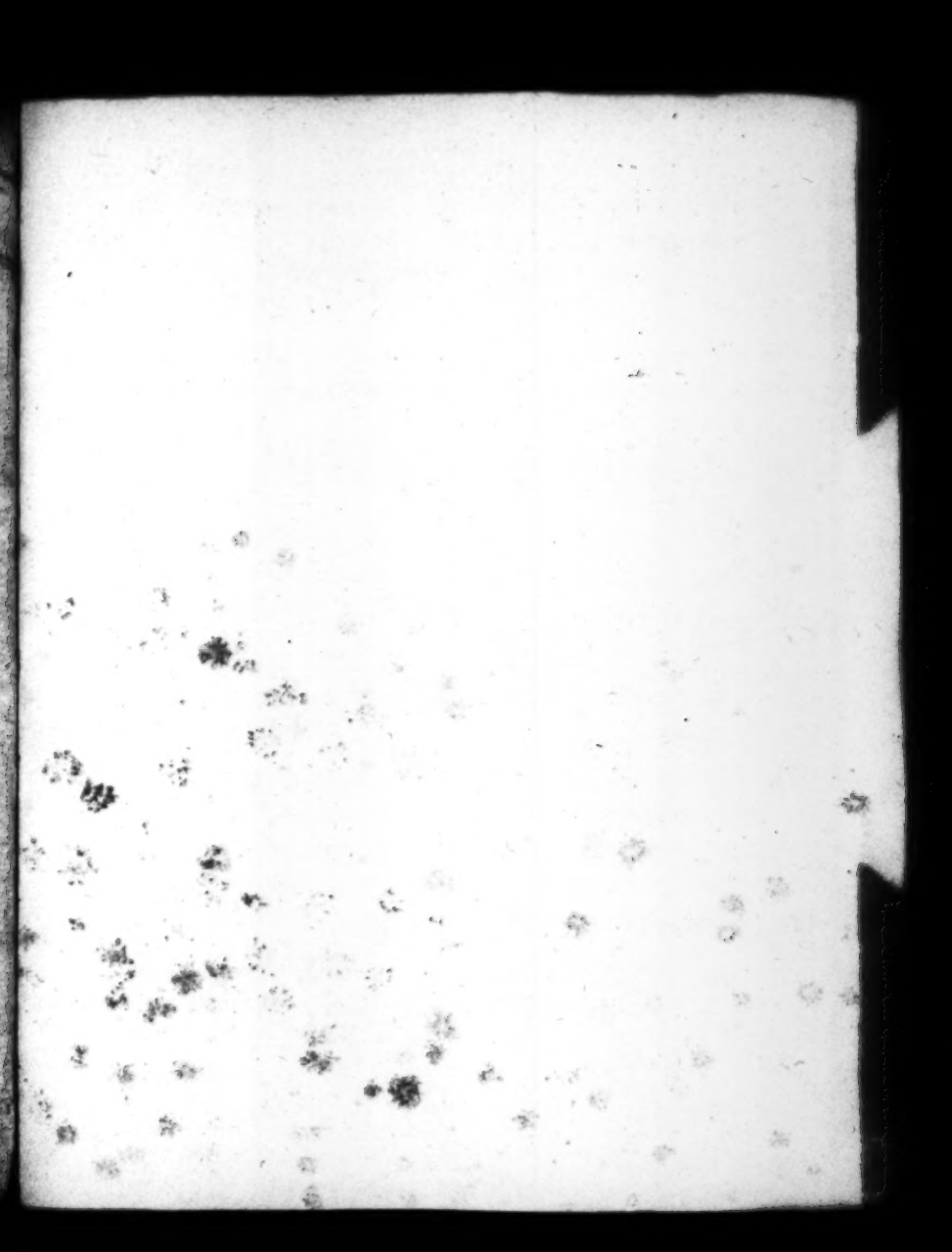
3. How iustly they may be pronounced Antichristian, who thus hainously disparage the Person and office of the Mediator.

4. How vntrue is it that by any suggestion, that the present Religion of Rome is much reformed and refined at this day: for it is most certaine in the former times these would haue beene condemned as blasphemies euen in the Romish Church it selfe.

And lastly you of this most honorable City, especially you the Lord Maior, and your brethren, being one most worthy renowned Benches of the world, one of the greatest glories of this land, may here see what

sidering the present Church-holders not only these but many other fundamentall errors, both for matter of faith, and not generally which [illegible] are not only enemies to all true religion, but the subuerters, or at least the vnderminers of all ciuill states in the world, wherein they were suffered.

And considering how all meanes hath been vsed to reclaime and reforme her, but all is in vaine, (for she is that *Babilon that will not be healed*) wherefore it is our duty to forsake her & [illegible] hands of God.

Thus shall wee follow the counsell of the Prophet in like case who saith: *we would haue healed Babilon, but she would not be healed: let vs forsake her and goe euery man to his owne Country, for her Iudgement is come vp to Heauen and lifted vp to the Cloudes.*

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